Park

A Confutation of the Principall Pointes of POPERIE;

By Iohn Knewstub.

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To thoſe Gentlemen in Suffolke whom the true worſhipping of God hath made right worſhipfull, grace and peace, be multiplied through Ieſus Chriſt.

THe holie Apoſtle S. Paule doth plainely teach, that all things fall out for the beſt vnto them that loue God: which thing, the manifeſt departing of many from the fayth, doth ſufficiétly confirme: for this defection & falling away from the truth, doth giue vnto the children of God, occaſion of a more neare ſearch, & diligent inquirie after the truth, while they haue not ſatisfied themſelues, to ſet opinion againſt opinion, and perſwaſion againſt perſwaſion: but as the aduerſaries of the goſpel haue beautified their errors with the beſt, that their abilitie could afoord: ſo the friends of the ſame, haue *Rom. 8. 28.*

from time to time made it manifeſt, that all that beauty was but borowed, & that their dealing therin hath bene ſuch, as is the practice of an impudent woman, who by wearing the heare of another, ſeeketh the cómendation of that beautie, which is not her owne: Whereby this gaine hath growne vnto the godly: that againſt temptation, touching the trueth of doctrine: our enimie findeth vs better armed and more ſufficiently prouided: in that we haue not onely an opinion, that that which we hold ſhould be true, but can alſo bring foorth ſtore of argumentes and authorities, aſwell for the vpholding of that, as for the ouerthrow of the contrarie. So that, entrance is both wayes denied vnto the enimie.

Moreouer while we ſee the goſpel, cótinually caſting out ſuche huge heapes of Fome and Froth: wee learne, that it cãnot be otherwiſe, but that our ſelues are to be caſt out as ſcumme, vnles the Goſpel ſhal find fauour with our affection, aſwel as it hath entertainmẽt with

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our tongue. For ſeeing that móſtrous doũghil of Popery, is nothing els, but the ſweepings of the Goſpel: Howe ſhoulde not at the leaſte experience, which profiteth the dulleſt heades, in this pointe preuaile with vs? And ſeeing the Goſpel keepeth not all that come vnto her: can it be that we ſhold not godly feare aſwell the daunger of our deuorcement from her: as nowe we are aſhamed, not to be reputed as thoſe, who bee betrothed vnto her: Now as the wicked (taking more libertie of life, and growing into a greater contempt of al duty, both vnto God and man, by being offẽded at the goſpel for the breaking out of their wickedneſſe: whether in opinion or conuerſation, who haue been brought vp ſome time in the boſome of the church:) therby doe euidently declare, that they are of the wicked: for vnto the good, all thinges fal out for their good: So do we by getting this gaine of theſe controuerſies in religion, that therby we better both our iudgemẽt, and

and our affection towarde the trueth: make it aſſured, vnto our ſelues and vnto our owne ſoules, that wee are of that number that feare the lord, whoſe propertie it is, euen to gaine greatly by that, which bringeth loſſe vnto many. Let our warines thē be ſo much the greater, and our paines ſo muche the more, as the times whereinto we be fallen, do tel vs how hard a matter it is, to keepe vs euen and vpright with our God: and how daungerous: whē we once be truſted with his Goſpel, to deale vnfaithfully in our obedience towarde the ſame.

The cauſe why I haue publiſhed this matter, is, for that he, who required my anſweare to his Aſſertions did not vouchesafe for al that after he had receiued it, ſo much as once to reade it. Wherevpon diuers haue mooued me, to make that cōmon vnto moe, which founde ſo ſmall fauour with him, for whoſe cauſe it was taken in hand, that ſeeing him ſelf, would not geue any occaſiō, to think my paines wel beſtowed,

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in reſpect of any good done vnto him: yet ſhould it be lawful for others, (the Lorde bleſſing it) ſo to profite by occaſion of him, as to receiue ſome fruite of that, which was not doone but at his requeſt, and for him.

Theſe my labours, (how ſlender ſoeuer, in the defence of religion, againſt Poperie and ſuperſtition) I am bolde to offer vnto your worſhips: principally becauſe the Lorde hath aduaunced you vnto the greateſt worſhip, that is, to the worſhipping of himſelfe in ſpirit and truth, and vnto thoſe minds that beare ſuch good will towards his truth, hath ioyned in like maner armes of great authoritie in your Countrey, to be able to cheriſh, credit, and maintaine the ſame: ſecondarily to leaue behinde me a perpetuall teſtimonie, of the duetie and good will, which both in this common reſpect, and in manie other priuate touching my ſelfe, I doe beare vnto you. And laſt of all, that this publique recorde, might become a ſpurre vnto your further profiting

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and a ſtay, to keepe you from the danger of falling away, and not anſwering vnto the hope and expectation of ſuch a beginning. The Lorde of all maieſtie and power, continue his graces toward you, that he may haue the prayſe, of a continued and complete woorke of mercie in you.

Your woorſhips to commaund in the Lord.

Iohn Knewſtub.

An answeare vnto certaine *assertions, tending* to mainteyne the Churche of *Rome, to be the true and Catholique* Churche.

Assertion.

IT is an article of our Faith, to beleeue the Catholique Church, whose Scholmaister is the holie Ghost, and therfore in the Creede that article is placed next to the article of the beliefe in the holye Ghost: by whose continuall instruction and assistance being directed, shee cannot erre in matters of faith. For as saint Paul saith, she is *Columna & firmamentum veritatis:* so that wee are all bounde her to beleeue and obaie, yea howsoeuer it seemeth to our sence & vnderstanding. 1. Tim. 3.

Aunswere.

YOu affirme that we ought to beleeue the Catholique Churche. It is true. we ought to be most assured that the death of Christ was not fruiteless, but that by it

the Lord hath purchased a peculiar people vnto him selfe, takinge them out of all places where it hath liked him, according to the good pleasure of his will: without bindinge of himselfe, and his grace vnto any particular person, countrie, or place alone, and this we ought to beleeue.

Consider it wel therfore with your self, that the church is a matter that falleth into beliefe, in so much that good Christians harkeninge ouermuch vnto their reason & sence, haue somtime iudged amisse therof: takinge it not to be, when notwithstādinge it is, or not there to be, where in trueth it is: stumbling at suche things, as sense & reason are wont to be offended withal: as that the persons be often in number fewe, in condicion base, in estimation contēptible, subiect vnto the iniurious dealings of the world: and therfore not onely not equall vnto the rest, but in the iudgement of sence & reason muche inferior. So that necessarilie belief taketh place in the article of the Churche. And if this be true in particular churches, howe much more is the vse of faith required for the Catholique & vniuersal, church, which can not bee subiect to any man his

sight.

ſight. You affirme moreouer that the holy Ghoſt is ſcholemaiſter vnto the churche, & that therefore this article touchinge the churche is placed next vnto that of our beliefe in the holy Ghoſt. I doe admitte your gathering for there nere placing, & I hartely pray you conſider what can be ſaid for the order of their ſtanding. For albeit their places be nere togither, yet the article of our belief in the holy Ghoſt in order is the former, takinge the firſt place & the vpperhande of the other, wherby we are admoniſhed, that if any people claime the title of the Catholique church, we are not bound to beleeue them, before they make good proufe, that the holy Ghoſt hath bene their ſcholemaiſter. For they may not come into to the poſſeſſion of the Catholique church, but by proufe, that the doctrine wch they hould, hath beene taught them by that heauenlie teacher. And therefore let the writings of the holy Ghoſt bee peruſed, which are the canonical ſcriptures, as witneſſeth Chryſoſtom in this woordes: *Omnia quæcunque vel Lex dicit, vel Prophetæ vaticinantur, vel Apoſtoli prædicãt, Sãcto ſpiritui verè tribuuntur & aſcribuntur:* Chryſoſt. de Fide & Lege Naturæ.

And if it ſhall appeare by them, that you haue beene taught of him, we will yeelde vnto you the title of the catholique church: But if you wil deuide the holy Ghoſt from the Scriptures, vrginge vs only with his bare name, and doe not warrant by the woord that, which you aſcribe vnto him: we can not receiue ſuch a ſpirit for holy Ghoſt: becauſe we finde a graunt both of the Spirit and the woord, paſſed from the Lord vnto the Churche, to continewe for euer ioyntly togither. *Hoc fœdus meum cũ eis dicit Dominus: Spiritus meus qui eſt in te, & verba mea quæ poſui in ore tuo, non recedent, de ore tuo, & de ore ſeminis tui, dicit Dominus, ex nunc & vſq; in ſempiternum.* Esay 59. 21. This is my couenant with them, ſaith the Lord: my Spirit that is vpon thee, & my woord which I haue put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeede, from hence foorth euen for euer. You ſaye likewiſe that the Churche can not erre in matters of faithe, becauſe S. Paule ſaith ſhee is *Columna & Firmamentũ veritatis:* If ſhe be the piller of truthe, let vs, I pray you, ſee the banner of

ner of truthe, I meane the wooꝛd of God displayed in your Church, which (you say) is the piller thereof, and then we will not refuse to fight vnder your standard: But you haue hid the wooꝛde of God from the multitude, in the close vessell of a straunge and vnknowne tonge, and from the rest in the darke dennes and dungeons of your owne expositions. Foꝛ you will allowe thē to make no sence oꝛ construction thereof, otherwise than you shall ratifie and allow. And therfoꝛe if the Churche bee the piller of trueth, wee findinge no trueth with you, can acknowledge no true Church among you. I am to craue of you, euen by the mercies of Chꝛist, that you would diligently peruse that whole chapter of S. Paule, where you gather that the Church can not erre, because shee is the piller and ground of trueth: and then you shall finde that it is not likelie by his dealing foꝛ her direction, and that by writing, euen in the least thinges, that he was of opinion shee could not erre. Foꝛ he hath not left her vnto her owne iudgement vpon that hope, no not in matters, where there was the least

leaſt feare of erroꝛ & deceit. The Apoſtle, as it appeareth in that chapter, had taught Timothie, that Biſhops & Deacons may be no dꝛonkards, no fighters, no mē geuen to filthie lucre, no men whoſe childꝛen liue without awe oꝛ cōly ordeꝛ: that their wifes ſhould be honeſt, no ſclāderers, but ſober & faithfull in all things, Immediatly after theſe inſtructions hee hath theſe woꝛdes, theſe things write I vnto the, truſting to come to the very ſhortlie, but if I tary long, that thou maieſt know yet how to behaue thyſelfe in the houſe of God, which is the church of the liuinge god, the piller & ground of trueth. Saint Paul here dꝛecteth Timothie by wꝛiting, how to beehaue himſelfe foꝛ dealinges in the church, touching thoſe things where erroꝛ ſeemeth leaſt to be feared. Foꝛ who wold ſuſpect the church of ſo much want in iudgemēt, that ſhee were to be warned & that by wꝛitinge, in hir choiſe of Miniſters to beware of dꝛunkards, fighters, couetous perſons, & men that cā not rule their owne houſholds. A man would thinke that ciuill men, who haue no help but from fleſhe and blood, were ſufficiently able to diſcerne of them

thē ſelfs, that ſuch infamous perſons were not meet mē to ſerue in a place of ſo great credit. Who woulde not haue truſted the church w̄ greater matters than theſe, if S. Paule by his example had not made vs ſuſpicious & gelous ouer her herein? Who whē he geueth ſo much (as you think) vnto the church, euen then & there ſaieth: Theſe thinges haue I written, that thou maiſt knowe (if I tarie lōg) how to behaue thy ſelf in the church of god, which is the pil ler of trueth. He ſhoulde rather haue ſaid (if he had bene of your opinīō, touching ȳ impoſſibility of the church to erre) I will not trouble the w̄writing of theſe matters: there is no daunger although I neither ſpeake nor write therof. For the church by whome they are to be choſen, hauinge pro-miſe of ſuch aſſiſtaunce continually frō the holy Ghoſt, as that it is not poſſible for her to erre, can order matters of greater difficultie than theſe. She can not erre in matters of faith, to iudge amiſſe of thē, & therfore is error much leſſe to be feared, in diſcerning that ſo groſſe euilles as theſe bee, cānot beſeme him, who is to ſerue the lord in ſo high a callinge. I hartely beſeeche

you to marke it well, that in the same place where you ground the Church can not erre, the Apostle hath left a doctrine vnto the Churche least shee shoulde erre, and that in matters most easy to be discussed. So that if the Church bee void of errour, it is not otherwise, than so farforthe as shee geueth an attentiue eare to the writinges of the Holy Ghost, which are geuen to keepe hir from swaruinge. For the Apostle doeth first instruct her by wryting, before he tell vs of this priuiledge, which (you say) vpholdeth a fredom from erringe. How bee it you shall hardly perswade any man of indifferent iudgement, that the Apostle would haue vs to cõceiue so highly of hir impossibility to erre in matters of faithe: as not to inquire whither shee followe therein the rule of the witten woord: when in his owne practise, hee leaueth her not without direction in writinge, touching matters not of faithe, but (which is lesse subiect vnto errour) of conuersation: and that euen in the same place, where this priuiledge of hers seemeth to be most vpholden by him. Saint

Paule

Paule instructeth a man with doctrine and principles of trueth, that he may knowe howe to behaue himselfe in the Churche, which is the piller of trueth: But you first of all without doctrine, thrust a man vpon your Churche: & then force him to imbrace such doctrine, as ther he shal finde receiued without further examination: because (as you saie) it is the piller of trueth, and therfore can not erre. I leaue it to the iudgement of euery indifferent reader to consider, whither this maner of proceding, bee any thing like vnto that course which the Apostle kepeth. It were the spediest dispatch of al controuersies, although not the best, yf the one party should bee first put in possession, and ther vpon haue title vnto al thinges possessed: But it were the best, although not the spediest dispatche, if the title were first assuredly knowne and determined, & therupon the true owner put in possession. You will first haue the possessiō of the Church, & therupō be intitled to the trueth, and all other treasures thereof: Whereas you ought first to proue your title to the trueth to be good: & then might

you lawfully haue possession of the church. As concerninge the sense and meaning of that place of the Apostle, Chrysostome maketh an other exposition of it, than your Churche of Rome can digest. *Est columna* (*inquit Chrysost.*) *ac firmamentum veritatis, non quemadmodum illud Iudaicum tẽplum: Hoc enim est quod Fidem continet ac prædicationem: quippe veritas Ecclesiæ & columna & firmamentum est.* He saith that the trueth is the piller and grounde of the Church. He will haue the Church to bee a piller hewẽ out of the truth. In his iudgemẽt the woꝛds are to be expoũded passiuely, so that the meaning of this saying. (The church is the ground & piller of truthe) is, that the Churche is a piller and made out of the trueth. You woulde haue vs to discerne the scriptures by the churche, because (as you saie) she cannot erre: but Augustine woulde haue vs to discerne the churche by the scriptures, his woꝛdes are these: *In scripturis didicimus Christum: in scripturis didicimus Ecclesiã: Has scripturas communiter habemus, quare non in eis & Christum & Ecclesiam communiter retinemus*: Now that we haue sene the strẽgth and

Chrysost. epistola Pauli ad Tim. 1. capit. 3.

Aug. in epist. 166.

& grounde of your beginning, I pray you you consider in good earnest the forme and manner of your proceedinge. And reasoning in this triall of true Religion. You first appoint a churche which (as you take it) is the churche of Rome, a number of people who are altogither of your iudgement in these matters that are called into question, those you saie can not erre, and therfore by them you will be tried, As if in causes of triall, a man might picke out all the men himselfe who were to passe vpon him: & that lawe & reason woulde permit a mã to refuse God & the country, & to put himself vpon his fellow prisoners, yea and vpon those only of them, who were indited of the same trespasse, that he standeth to be tried of. It is against al right & reason, you shoulde be both party & iudge. Augustine saith in the place before alleged *Scripturas cõmuniter habemus*, The scriptures are cõmon and indifferent to both, and therefore mete to iudge: The Romane Churche is a party, and therefore not fit to beare witnesse, & much lesse to iudge in this cause. Our Sauiour Christ affirmeth that if hee

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shoulde haue had no testimony but frō him selfe, his witnesse should not haue ben true, & therfore willeth thē in the same chapter, to search the scriptures, for they (saith he) beare witnesse of me. You testifie of your selfs alone, applealing alwaies vnto your owne churche, which as you saie can not erre, & therfore your witnesse (by the testimony of our sauiour Christ) is found not to be trew. Iohn. 5.

Whereunto agreeth Chryso. his woords are these. *Venit Montanus dicens: Spiritum sanctū habeo: venit Manichœus, dicens, spiritum Sanctum habeo: nō fuit autem manifestum, vt igitur ne plures nomine seducerentur, quoniam inuisibiliter donum venturum erat, dicit: Quando venerit Paracletus spiritus veritatis qui a patre procedit, ille vos memores faciet verborum meorum, & inducet vos in omnem veritatem: nō enim a semetipso loquetur. Nam si quem videritis dicentē Spiritum sanctum habeo: & non loquentem euangelica, sed propria, is a seipso loquitur, & non est spiritus sanctus in ipso: Sicut enim dicit de seipso, ego a meipso non loquor: vt soluat suspicionem deceptionis, imò errorem a veritate separet:* Chrys. de sancto & adorando spiritu.

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ta vt ostendat quinam habent spiritum sanctum, & qui non habent, sed simulant se habere: a me audistis quid tradidi. Quando veniet inuisibilis spiritus mea loquetur. Si videritis aliquem euangelica repetentem, profectò spiritum sanctũ habet, veniet enim spiritus sanctus, vt recordari vos faciat eorum quæ docui. Si quis igitur eorum qui dicuntur habere spiritũ sanctũ, dicat aliquid a seipso, & non ex Euangeliis, non credite.

Montanus and Manichæus two heretiques, came & affirmed that they had the holy Ghost: therfore our Sauiour Christ least moe should bee seduced by that name, for as much as the gift was inuisible and not to bee sene, saith, When the holy Ghoste the spirit of trueth shall come, hee shall bringe my words vnto your remẽbraunce, and shall lead you into all trueth. For he shall not speake of himselfe. For if you see any mã that saith, I haue the holy Ghost, and speaketh not out of the Gospel, but out of himselfe, he speaketh of himselfe, and the Holy Ghost is not in him. For as our Sauiour Christ said of himselfe, I speake not of my selfe, that therby he might take away

away all ſuſpicion of deceit: Nay rather that hee might put a plaine difference betweene trueth and erroꝛ: in like maner that he might declare who they bee, that haue the holy Ghoſte, and who haue him not, he ſaith: ye haue heard of me, what I haue deliuered, to wit: that when the inuiſible Spirit ſhall come, he ſhall ſpeake of me. If ye ſhall ſee any man confirming his cauſe by the Goſpell, that man hath the Holy Ghoſt, foꝛ the Holy Ghoſt ſhall come that hee maie bꝛinge to your memories, ſuch things as I haue taught. Therefoꝛe if any of them who are ſaid to haue the holy Ghoſt, ſpeake any things of thẽſelfs, & not out of the Goſpel, beeleue them not. Conſider I pꝛaye you, that Chryſoſtome will haue the holy Ghoſt diſcerned to be in mẽ (by this marke) of ſpeaking not of thẽſelfs, but out of the wooꝛd and Goſpel of God. Your church therfoꝛe which ſtãdeth eſpeciallie vpon this point: Wee are the church & therfoꝛe can not erre: hath not the holy Ghoſt: foꝛ the holy Ghoſt appealeth not to himſelfe. And if to ſpeake out of the wooꝛd of God, bee the true note of the ſpiri

of God, and as he saith a plaine distinctiõ betweene error & trueth: then nede we not inquire from what place or people hee cometh, as if he were only bound to them that had antiquity & consent to alledge for their Religion: but are to content vs with this (as the true note) to wit that the spirit of God doeth not speake of himselfe, but out of the woord and Gospel of God. Our charge is not geuen vs from god, to make iniquisition from what people he cometh, but with what voice he speaketh. For if he speake of himselfe, that is, if he iustifie not that which he saith by the Gospel of god, he is a deceiuer, what antiquity & consent soeuer bee alledged for him. And therfore Chrysost. in thesame place, immediatly after the woords nowe alledged, speakinge against the heretique Manichæus, saith thus: *Vbi legisti hæc? ex quo non legit hæc scripta, sed a seipso loquitur, manifestum est quod non habet spiritum sanctum.* Where hast thou read these things? seinge that he readeth not these thinges in the scripture, but speaketh of himself, it is manifest that he hath not the holy Ghost. Would to god

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that you & suche as you are, who binde the truech, & therfore the holy Ghost the spirit of truethe, vnto antiquity, succession of Bishopps, & consent of people: grounding your Religion therupon: would carefully consider of the iudgement, not onely of Chrysostome, but of Christ himself: therby to discerne who they bee, that haue the spirit of god, and who haue him not: then should you clearly se that he is to be discerned by his speech, & neither by his yeares, nor yet by the great traine & multitude of mē wᵗ follow after him, & least of al by the order that they obserue in followinge one an other. His speach doeth so plainely bewray him, that Chrysostome is not afraid to saye, it is a manifest matter, not subiect to any exception, that if any read not out of the witten woord that which they teach other, those same haue not the holy Ghost. For the holy Ghost which was promised, was promised to bee such a one, as should not speake of himselfe, but appeale vnto the Gospel and woord of God for his warrant. Any man therefore may clearlie se, howe iustlie we chalenge that Spirit that

speaketh

speaketh in your Church not to be the holy Ghost, for hee appealeth to himselfe, his Councels and Doctors, makinge vs beleue that there is no certainty in the word, and therfore no sure testimony to bee had from thence: not driuing vs to the Scriptures, there to enquire after him: but pullinge vs from thence vnto the Church, because she can not (as he saith) be deceiued. The speaches of your Spirit are these: Thus beleueth the Church, which can not erre, this is confirmed by councels and warranted by Doctors: This hath for it antiquity, vniuersality and consent. The voice of the holy Ghoste is this: haue you not read in your lawe? it is written of me in the volume of the booke: the scripture must be fulfilled: it is thus written. Nowe if the holy Ghost must haue the scriptures to testifie and speake for him, not being allowed to speake of himself as binding mē therfore to receiue him because he can not erre: surely your priuiledge is mōst ruouslye great, to haue that liberty & credit in your owne cause to speake of your selfe, which is not graunted vnto the holy Ghost him-

self. I would be resolued of this one thinge by you, why our Sauiour Christ shoulde put himselfe vpon the Scriptures for his triall being head of the Churche: and you taking your selues for mẽbers therof, yet refuse it. If you thinke you shoulde offer your selues wrong because you onely haue the true sense of the Scripture, remember that then our Sauiour Christ hauinge the true vnderstanding of the woord, did offer iniurie vnto himselfe in puttinge himselfe vpon the Scriptures, dealinge with these men, who had not the true sense thereof, because they were not of the churche, which is the piller of trueth. If you saye it is not the safest waye to perswade, and therefore you send them to the church as vnto a safer waye: consider that in so doinge you charge our sauiour Christ with vnfaithfull dealinge, who hath not sent them to that triall of the church, which coulde not faile but leade them vnto him: but chose rather to send them to that trial of the Scripture which (as you thinke) may be drawne this way and that way, and therfore not without great danger to deceiue. It can not be

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auoyded but that both our sauiour Christ must offer himself wrong (if your assertion be true) in putting himselfe vpon ỹ scriptures, to them who had not the true sense of the scripture: And also deale vnfaithfully in his fathers house, in suppressinge that which were the best able to lead them into all trueth: and sending them to that which could not but deceiue them, they nothauing the true sense therof. I doe therfore much maruelle howe you can satisfie your owne conscience, in groundinge your faithe and perswading your self touching religion, to rest safely whersoeuer you shal find a nōber of people professing religion, who of long time together with a great nomber haue obserued the same: seing that our Sauiour Christ neuer vsed any such reason to perswade them w were enimies vnto trueth. Dare you challeng such wisdom vnto your selfe, as to haue found out a wiser way to induce men vnto the trueth, or to continue them therin, then the onely wise God hath practised? Or dare you charge him w vnfaithfulnesse, in concealing that manner of reasoning & perswading, w is most able to

preuaile? Or dare you leauinge out his manner of perſuaſion, vſe an other and yet promiſe vnto your ſelfe the beſt ſucceſſe therby? As for his manner of perſwadinge men vnto the Goſpel, and howe it differed from the ſeducers and falſe teachers that went before him, may appeare plainely out of the ſcriptures. Which thing is wel obſerued by Chryſoſtome in theſe words, *Venerunt igitur illi falſi Chriſti, & non docuerunt ex lege & Prophetis, ſed ex ſeipſis loquuti ſunt & ex propria ſententia: Saluator venit, & non diſceſsit à lege, non diſceſſit a Prophetis, ſed dicebat quaſi in exemplo: benè dixit Iſaias. Et iterum, Nonne ſcriptũ eſt in lege veſtra? Et eum accederet ad eum diabolus dicit, Dominum Deum tuum adorabis & illi ſoli ſeruies.* There came falſe Chriſtes (ſaith Chryſoſt.) & they taught not out of the lawe & prophetes, but ſpake of them ſelfs: Our Sauiour Chriſt came, & he went not from the lawe, he went not frõ the Prophetes, but ſaid (to giue it you in example) Well ſpoke the Prophet Eſaie. And agayne. Is it not written in your lawe? And when the deuill came vnto him, he ſaid

Chryſoſt. de ſan. & o & odoando ſpiritu.

he said vnto him. It is written, thou shalt worshippe the Lord thy God, and him only shalt thou serue. We haue here that māner of persuasion wh our Sauiour Christ tooke to bee the best, and therefore practised the same: and not onely that, but (as Chrysostome saith) he was discerned therein, frō the false Prophets which went before him. Wee may see also in this practise of our sauiour Christ, a plaine confutatiō of your strongest reason, which moueth you to fly frō the scriptures vnto fathers, Doctors, and the churche. You were wont to saye if one alledge scriptures for his purpose, and another holdinge a contrarie opinion, shall likewise bringe in scriptures to vpholde his iudgement: how shal the trueth bee tried but by the writinges and expositions of fathers vpon these places? Heere you see that Sathan would perswade his purpose by scripturs, our Sauiour Christ flieth not for defence vnto the Churche, alledging the writings of the learned Iewes, and the expositions of the Rabbines vpon that place, but by an other place of scripture, beateth out the true sence & meaning

of that which was miſaleaged by Sathan: to wit, that he might ſo hope for helpe and defence from God, as that he ſtode bound neuertheleſſe to vſe ſuch meanes as the Lord ſhould giue into his handes, becauſe it was written in an other place of Scripture, Thou ſhalt not tempt the Lord thy God: which he ſhould haue done, if hauing meanes to goe downe ſafely, hee ſhould for all that haue caſt himſelfe headlonge off the pinnacle, in hope that the Lorde woulde not ſuffer him to daſhe his foote againſt a ſtone. You maye ſee that the ſcripture hath in it ſelf ſufficient light, to cleare and make plaine the darke places of her ſelf: And therfore they ar iuſtlie charged to be infected with a moſt dangerous hereſy, who perſwade & maintepne a great doubtfulneſſe and obſcuritie to bee in the word, therby to ſhunne the repproufe of their religion & conuerſatiõ: according as Irenæus teſtifieth in his third booke. *Hæretici, cùm ex Scripturis arguuntur, in accuſationẽ cõuertuntur ipſarum ſcripturarum, quaſi non rectè habeant neq; ſint ex authoritate: & quaſi variè ſint dictæ: & quia non poſsit ex his inueniri veritas ab his qui neſciant traditionem.*

Irenæus lib. 3. Cap. 2.

ditionē. Heretiques whē they are reproued by the ſcriptures, they returne an accuſatiō againſt the ſcriptures, as if they were not of ſufficient authoritie, and as if they were doubtful & diuerſly to be taken & expoūded: & that the trueth could not be founde out by the ſcriptures, of thoſe men which knowe not ẏ traditiō. Theſe are the very ſpeaches of your Churche at this daye againſt the ſcriptures, that the ſcripture hath no right title and ſufficient authoritie to decide controuerſies, & diſcerne ſpirites, becauſe it is but a dead letter, & that one place may bee taken in diuers & ſundrie ſenſes, & that the true ſenſe can not be had but onely in your churche, becauſe it knoweth the tradition, that is in what ſence the fathers haue deliuered it vnto thē. I haue tould you already that it was the practiſe of our Sauiour chriſt, to appeale vnto the ſcriptures rather thē vnto the church: ſo conſider I pray you, that wee finde it in the ſcriptures, that the wicked & vngodlie haue appealed rather to the Churche, then to the Scriptures: reaſoning as you doe, that they were of the Churche and therfore coulde not be deceiued: And therupon haue taken liberty,

not onely to neglect the word brought by the true Prophet of God, but also to persecute the bringer. For thus speake the Iewes against Ieremy: Come and let vs imagyne some deuyse against Ieremy, for the lawe shall not perishe from the Priest, nor counsaile from the wise, nor the word from the Prophet: Come and let vs smite him with the tongue, and let vs not giue hede vnto any of his words. You may see that vpon this grounde that the law could not perishe from the Priest, nor the word from the Prophet, which is this in effect, that the Churche coulde not erre: they take liberty to fight against the truthe, and true Churche of God, and not to regarde the wordes of the true Prophet of God.

Ieremy. 18.

Assertion.

Quatuor notæ eiusdem Ecclesiæ.
Est Vna, Sancta, Apostolica, Catholica.

1. In her is vnity of Doctrine and Sacraments.

2. In her is holinesse and perfection of a chri-

a christian life, practised, vsed, and exercised, as deuout seruinge of God both daye and night, chastity of life, almesse deedes, fastings and other afflictions to bring the rebellious body in subiection to the spirit, buildinge of Churches, vniuersities, Colledges, Hospitalls for the poore, lending of mony for charitie and not for vsury, and a continuall remembrance as well for the liuinge as for the dead.

3. In her ther is a continual succession as well of Bishops as of doctrine, from the Apostles time euen vnto this.

4. In her is vniuersalitie of faith doctrine and Religion.

Answeare.

YOu make iiii. notes or marks of the true churche whereby shee is to bee knowne & discerned. The first for that shee is at vnity within hir selfe, both touchinge hir doctrine and Sacraments. The second because the fruits of holines and true righteousnesse abound in hir. The third in that shee hath the Apostles doctrine deliuered

into her handes, by a continuall succession of Bishops, frō the Apostles time vnto the end of the world, for I thinke that is your meaninge, albeit your wordes warrant succession of Bishoppes and Doctrine no longer than vnto this tyme. The fourth, because her faith Doctrine and religion is vniuersal. Because you bring foorth proofes afterward (such as they be) for the strengthening of your opinion touchinge these markes & notes of the church: the answere thereunto shall sufficiently teache vs what to thinke of this that you haue said, and in what sense and meaninge, or with what caution and condition, these are to bee receiued as markes of the Church.

Assertion.

For the first. God saith by his Prophet Ieremy. *Dabo eis cor vnum & viā vnam.* Ieremy. 32. For the same Christ also prayed to his father. As thou and I are one in deity, so graunt that such as are mine may be one in concord. Which as you maye read in the Actes was graunted him of his said father: For there was in the primitiue Ioan. 17. Act. 4. Church.

hurche, *Cor vnum, & anima vna:* Saint aule alſo prayed for the ſame, ſaying: *Deus pacientiæ & ſolatij det vobis idipſum ſapere in alterutrum, ſecũdum Ieſum Chriſtum, vt vnanimes vno ore honorificetis Deũ & Patrem Domini noſtri Ieſu Chriſti. Et alibi: obſecro vt idipſum dicatis omnes, & non ſint in vobis Schiſmata.* Therefore I conclude that where diſcord & diuiſion is in matters of faith, there can not bee the churche of Chriſt: vnleſſe you wil affirme that god hath not performed his ſaid promiſe made by Ieremie, neither that the father hearde the ſaid prayer of his ſonne for the vnity of the Churche: And that Saint Auguſt. was greatly deceiued, who ſaith that in *Cathedra vnitatis, eſt doctrina veritatis.*

Roma. 15.

1. Corint. 1.

Auguſt. epiſ. 165.

Anſweare.

TO proue that in the church is Vnitie of doctrine & ſacraments, you alleage out of the Prophet theſe wordes: *Dabo eis cor vnum & viam vnam.* I will giue them one heart and one way. I hope you haue read the chapter, and therefore doe remember

Iere. 32. verſ. 32.

remember that this people whom he pro-
miseth to bring againe out of captiuitie, &
then to giue them one hart and one waie:
had alreadie a kinde of vnity and consent
among them: for the Prophet in this same
Iere. 32. vers. 32 chapter affirmeth, that the Princes Pro-
phets Priests and people had consented
to turne their backes vpon the Lord, and
had set their Idolls in the house whervpõ
his name was called. And this their vnity
and agreement in such corrupt doctrine &
worshippe of God, was the cause why the
Lord (as he had decreed to punish them by
geuinge them ouer into the handes of the
Chaldeans) euen so did execute the same
decree in deede, And yet not so, but that he
promiseth afterward in his time to bring
them home againe to their owne land: and
then to giue them one hart and one way to
feare him, and to plant sincere Religion &
the true feare of god among them. You
may see by this place, that there is no true
vnity but in veritie and truthe, because the
Lord speaketh vnto this people, who had
great agreement in their corruption touch-
ing the seruice of God: as if they had
bene at deadly dissention: sayinge, I will

giue

giue them one hart and one waye. Your doctrin is not the veritie, as God willinge shalbe plainly proued when I come to that place, and therfore your agreement howe great soeuer, is the most dangerous diuision that can be, for that it is sundred from the trueth of Christ and his Gospel. I conclude therefore against you with this testimony, that because you haue not the veritie with you, therefore you haue no vnitie among you. For this place plainly proueth, that it is true doctrine and religion, which maketh men to be of one harte and one waye, in so much that the Lord when he promiseth to restore sincere worshippe and seruice of God, saith, I wil giue them one hart and one way. Our harts & wayes doe newer growe vnto any vnity in deede, before they bee established in true Religion: but be so variable, that wee may bee ledde by the crafty wilinesse of men, from one error into another without any stoppe or staie. For in so many grosse corruptions as haue entred into your churche one after another, & one more corrupt then another: some whereof the most of you nowe (since

the

the late reuiuing of the Gospel) begine to
blush at: which of you euer before this
time did once stande against any of them
Your ready cõsent to euerye of them with-
out gainsaying, declareth that if there had
bene as many mse of no lesse corruption,
you should for all that haue had no power
to haue withstoode them. And no mer-
uaile, for we doe neuer make any staye be-
fore wee come to the knowledge of sincere
religion, which when it entreth beginneth
to make vs afraide of corruption euen in
the least things that haue no warrãt from
the trueth of God. If you geue any cre-
dit to the Prophet in this place, you maye
neuer speake of vnitie, without restrai-
ninge it to trueth and veritie. And there-
fore you may see howe your first witnesse
reproueth your iudgmẽt touching Unitie,
without any mention of veritie and trueth.
I truste you will giue mee good leaue to
deale by waye of demaunde with you, so
longe as I haue no other meaninge, then
in this our disputation of vnitie, to set you
and your witnesse at one. Tell me therfore
I pray you at your conuenient leysure, if

this

his people of Israel to whome he saith he
il giue one hart & one way, were not the
urch of god (albeit there were great cor-
uptions amõg them in the seruice of god)
wher the church was at that time? And if
you say they were the Church, then an-
weare me howe these two hang together,
that the Lorde promiseth in the tyme to
come, and after their returne to giue them
one hart and one waie, which is (as you
say) ment of vnitie, wheras you are of opi-
nion that there is no true Church, if there
bee not already vnitie among them. And
therefore haue not onely made it a marke,
but the first marke of the church. I long
to heare from you of some good agreement
made betweene you and your witnesse.

Your second testimony for Unitie is
taken out of the Gospel after Saint Iohn.
It is the prayer of our Saviour Christ
vnto his father for his elect. These are the
words. *Pater sancte serua eos per nomẽ tuũ,* Iohn. 17.
quos dedisti mihi, vt sint vnum, prout & nos. Holy father saue them by thy name,
whome thou hast geuen vnto me, that they
may

may be one as we are. You shall spare me, albeit I receiue not your exposition: seing that our sauiour christ hath opened his own meaning, for he himselfe doeth more plainly declare this matter in this same chapter when he prayeth that this may bee graunted vnto all that shall by the Apostles doctrine be brought to beleue in him: *Vt omnes vnum sint sicut tu pater in me, & ego in te, vt & ipsi in nobis vnum sint*: that all may bee one as thou father in mee and I in the, so they in vs may bee one. Hee prayeth not simplie for agreement, but with addition, that they may bee one and at agreement in God the father & in Christ, & remaine one in them, which is performed when the trueth of his word is truely imbraced and followed, for then are we said to be in him, as appeareth in the xv. of this Gospell. *Si manseritis in me, & verba mea in vobis manserint*: (saith our Sauiour Christ) declaringe that this is to abide vnited vnto him, when his word abideth in vs. Likewise in the second to the Colossians, after that he hath told them that al the treasures of wisdome & knowledge are hid in Christ,

Iohn. 17.

Ioan. 15.

and

me, nd therefore willeth them, as they haue
ing eceiued Christ Iesus, so they shoulde
wa walke in him: forthwith he warneth them
ain o take heede that no man deceiue them
ter y Philosophie, according to the tradi- Colos. 2.
un ions of men, & not according vnto Christ,
oc declaring that this is not to be in Christ,
nes neither to walke in him, whē we walke af-
,w er the traditions of men, and remaine not
bee vnited vnto him, and at one w̄ him in his
so wood. Proone vnto vs then, that you are
not one in God the father, & in Christ, by be-
on, ing vnited vnto the truth of their doctrine,
in and that you remaine in them, by hauing
ne theire words remaining in you: and thē we
he wil make good reckoning of such an agre-
nd ment. But seeing the contrarie is appa-
n, rant, we affirme out of this place, that the
Si prayer of our Sauiour Christ, is not be-
his rified in you, that you should abide one in
ne- them, because their woordes and doctrine
to abide not in you.

se- Besides this you are to be put in re-
er membrance, that albeit our Sauiour
es Christ praied for vnitie, that it might be
t, graunted vnto his disciples to be one, yet
nd

that prooueth not that without imperfection they did enioy it, for he prayeth in like manner in the same Chapter for the faithfull, that they might be deliuered from euill, Nowe who knoweth not, that his be greatly subiect to euil, whether you vnderstande it of outwarde or inwarde euilles, spirituall or temporall, as wee call them, and yet notwithstanding that prayer was heard for them as well as this. I say therfore, that as the Church is voide of euill, so is it of dissention and variance, and as it is troubled notwithstanding this prayer with euil and oftentimes geueth great offence by falling into the same: So is it in like manner with discorde and dissention. These speaches therefore which bee absolute in them selues are by the iudgement of the Learned, to be limited according to that measure which is graunted vnto man to attaine vnto, and not absolutely to bee pressed as you doe.

You alledge moreouer for proofe of your assertion, out of the Actes of the Apostles that there was in the primitiue Actes. 4.

Church

Church *vnum Cor & vna anima*, One heart and one minde. It is true that there was greate agreement in that people, which was as it were the first fruites of the spirit of God, and of the Apostles doctrine and labours: and such an agreement as Churches planted after by the Apostles themselues had not the like, as it is apparant in the Churche of Corinth, and yet a true Churche, and so called and accounted of by the Apostle Paule. There was such vnitie of affection among them, that they liberally employed their goodes one vppon an other, as necessitie required; and albeit the vnitie of minde and affection which they had among them selues was verie great, yet it was not so vniuersal, as that it did admit no exception of any particulars, for we reade immediately after of two Annanias and Sapphira: that were not so single hearted toward their bretheren as the rest, and therefore received punishment accordingly. But I pray you marke that it is sayd there *Multitudinis credentiũ, erat cor vnum & anima vna:*

They were faithfull and beleeuers of the woorde of God, and not seruantes and slaues to the traditions of men, that had this Veritie among them. Vnitie therefore is in this place (as before) restrained vnto veritie and trueth. So that if you looke for any helpe from hence you are to proove the trueth of your doctrine, before you bring in the vnitie of your affections. But let this be graunted, what haue you saide for your selfe? yee haue brought for proofe one exãple, if you had brought many of these, a Logicitã would haue answered you, that examples proove nothing, & what exceptiõs may be taken against your one example? was there not murmuring & complayning immediately after, among this number, ỳ are said there to be of one heart & mind, for that the Grecians their
Acts. 6. widowes were not prouided for, and therevpon a newe order taken for their better prouision? and were not two of this number, whose hearres were saide to be
Acts. 5. one, hunted out from among the rest, and made a Spectacle of the iustice of God a-

gainst

gainſt diſſimulation? Moreouer howe can an example how true ſoeuer at the beginning and for ſome little time, become a rule to binde all men for all times? Now the daunger of diuiſion is greater as experience doeth tell vs in the continuance and encreaſe of the Church, then at the firſt planting and building of the ſame, ſo that an example of vnitie in the Church long continued and encreaſed, had beene more forcible and fit to induce vs, then this of the Church newly planted.

The place alledged out of the Romanes exhorteth vs to beare one with the infirmities of an other, to receiue them are the weaker ſort, not to diſdaine them, or caſt them of in their weakeneſſe and infirmities: remembring well how Chriſt hath receiued vs in our wantes. If hee ſpeake of Vnitie in doctrine and Sacramentes in this place as you ſay, his praier for it, doeth rather argue a want to be as yet in thē of the thing, then to importe any preſent poſſeſſion thereof. For wee are not woont to pray for the thinges we haue Roma. 15.

alreadie, and you know your Assertion maintaineth that vnitie can neuer be sundred from the Church because it is a speciall note and badge thereof. The authoritie out of the Epistle to the Corinthes is directly against your Assertion, for there were (as he affirmeth in that chapter) Sectes and Schismes amongest them, one holding of Paule, another of Apollo, which he praieth may be staied & nomore hard of among st thē. There being then sectes and schismes among st thē, and yet notwithstāding he geuing them the name and title of the Church, as appeareth in the beginning of that Chapter: prooueth that euerie diuision by and by taketh not away the name of the Church from those that are so deuided. To bee briefe, that place which inferreth a diuision to haue beene in a Church, it notwithstanding remaining still a church: is but a weake ground to prooue that Unitie is an infallible note and marke of the Church.

I. Corinth. I.

You conclude with Augustine in his epistle one hundreth sixtie sixe. For you haue mistaken the nūber, it is not as you quoat it. There are not many woords aledged out

out of him, and yet they are not all truely alledged, howbeit you haue most of all swarued from his meaning, I will therefore set you downe his woordes both before and after. *His atq; aliis similitudinibus Dominus seruorum suorum tollerãtiam confirmauit, ne dum se boni putant malorũ permixtione culpari, per humanas & temerarias dissensiones aut parvulos perdant, aut paruuli pereant, quod vsq; adeo cœlestis magister cauendum præmonuit, vt etiã de præpositis malis plebem securã faceret, ne propter illos doctrinæ salutaris cathedra desereretur, in qua coguntur etiam mali bona dicere, neque enim sua sunt quæ, dicunt, sed Dei, qui in Cathedra vnitatis doctrinã posuit veritatis, de præpositis suis mala facientibus, & dei dona dicentibus ait: quæ dicunt, facite: quæ autem faciunt facere nolite.* Augustine in this Epistle defendeth ỹ church against the Donatistes who charged it to be defiled wᵗ the wickednes of some euil men, wᵗ whõ it did communicate, and that in communicating with those euil men in the Sacramentes, they were made partakers of their sinnes. He vseth certain similitudes taken out of the Scripture,

August. Epist. 166.

to confirme a tolleration of euil manners, when without daunger they cannot be reformed, shewing the daunger of rashe diuision, how strong it is to ouerthrowe the weake, and that the Lord hath forewarned vs to take heede of this rash deuiding of our selues from the Church, because of the euill life of some: in that he warranteth the people against the euill manners of their guides and Teachers, in asmuch as he commaundeth them to heare their doctrine, but not to followe their example of life and conuersation. For euill men saith he are compelled by the woorking of God to speake good thinges, neither are they their owne, but the matters of God which they doe vtter, who hath placed the doctrine of truth euen in that chaire, where there is vnitie with euill manners. Therfore the truth himselfe of guides doing euil, but saying that which God hath geuen thē, saith, do as they say, but do not as they do. This is the vnitie that Aug. speaketh of, which is to be restrained to the matter he hath in hande, to witte, that the euill life of some in the church, is no sufficient

cause

cause to make a diuision from that church. For if it had, the Lorde woulde not haue moued vs to heare those, and to doe as they saye. And yet which is more, he doeth forewarne vs to beware of diuidinge our selfs rashly from such, in that hee compelleth oftētimes men of euil life, to deliuer good and sound doctrine vnto his people, and hath got a place for his trueth out of that chaire, where they doe sit who are at vnitie with euill manners. If we were departed from your churche, onely because of your euill life, findinge no fault with your doctrine, you might reply with Augustine, & saye vnto vs: *In cathedra vnitatis posuit doctrinam veritatis*: Hee hath placed true doctrine in their mouthes, who in their life are at vnitie with euill conuersation. But your doctrine is at deadly debate with the trueth of God his word, and therefore wee haue a Christian quarell against you, not for lyfe onely, but especially for euill Doctrine, and the Lord I doubt not shall in his time reuenge vs of you, by killing the errour which is within you. I conclude therfore against you by your owne testimonies,

that vnitie simply as you haue set it down
is no note of the churche, but Unitie with
additiō [of trueth and Uerity.] I conclude
also against you by your own witnesse, that
there is no such Unitie required in doc-
trine, as to exclude frō the church all those
that are at any kinde of variety, touching
any point of Doctrine within themselues.
We saie of variety in that doctrine which
toucheth not the foundation of Religion,
yea albeit the article it self shall touche the
foundation, when yet notwithstanding the
controuersy is not about the hart and prin-
cipall part thereof: as Augustine saith of
the diuersitie of obseruatiōs in the church:

August. epist. 76.

*Sit ergo vna Fides vniuersa, quæ vbiq; dila-
tatur Ecclesiæ, tanquā intus in membris, etiā
si ipsa fidei vnitas, quibusdam diuersis obser-
uationibus celebratur, quibus nullo modo
quod in fide verū est impeditur: omnis enim
pulchritudo Filiæ Regis intrinsecus: illæ autē
obseruationes quæ variè celebrantur, in eius
veste intelliguntur, vnde illi dicitur in fim-
brijs aureis circumamicta varietate.* Al the
bewty of the king his daughter which sig-
nifieth the church, is as Augult. saith in-
ward,

ward, but her outward garmentes are of diuers colours, to declare that variety whether in doctrine or cerimonies, so it bee in the garmẽt, not peircing the hart & bowels of Religion, can not take away the bewty of the church which is altogether inward. As for you that wil acknowledg no church where there is any variety in doctrine, I can proue vnto you, not onely that your church hath had diuersitie & dissension in doctrine, but also that you haue bene at cõtention about such pointes of doctrine, as shake the very pillers & grounds of Religion. Wherin lest you should thinke that I would alledg the authoritie of some that were partial in my behalf, I am contented to be tried by Mathew Paris, a Mõke of S. Albõs, who in the chronicle that he writeth doth declare, that in the yeare of our Lord, 1243. which was the xxvii. yere of the reigne of Henry the thirde, then King of this Realme of England, there was great controuersie betweene the fryers and the Uniuersitie of Paris, because that the friers taught in pulpittes, & mainteyned in publique lectures, these opiniõs following.

Matth. Paris. fol. 824.

That

That the diuine eſſence was not the ſame altogither in the holy Ghoſt, tha it was in the father, & in the ſonn: which plainely vphouldeth an inequalitie o perſons contrary to the Chriſtian faith

That the holy Ghoſt, as he is loue, pro cedeth from the father only, & not alſo from the ſonne: whereas the Chriſtian belief holdeth that he procedeth from them both.

That neither the ſoule nor the body ſhalbe after the reſurrection in that heauē where the Angels are, but in another aboue the firmament.

That the euill Angel in his firſt creation was euill and neuer good: which opinion chargeth the Lord of neceſſity to be the Author of euill.

That an Angel in one inſtant may be in diuerſe places, and euerie where if he will: which opiniō intituleth the Angels vnto that which is only proper to God.

That Adam had neuer ſuch a ſtate of innocency, as that he might haue ſtoode and not haue fallen frō the obedience of God. which opinion doth ouerthrowe the Iuſtice of God.

That

That he that hath morehelpe of nature, shall of necessitie haue more grace and greater glory. This opinion vtterly ouerthroweth all the doctrine of the free mercies in Christ, of mortification, and regeneration. These opinions being once broched and publiquely mainteyned in the Scholes, the Doctors of Paris (as there was great cause why) did stoutly resist and stand against them, settinge downe their iudgement vnto euery article seuerally in this forme of wordes. *Hunc errorem prohibemus, & assertores eius & defensores excommunicamus.* We forbid this error, & the mainteyners and defenders thereof we doe excommunicate. You can neuer proove that the greatest controuersie that euer was or is at this daye amongst vs, was so material and did so nerely touche the foundation of religion as doth the least of these. And therefore when you write againe, let vs not I pray you heare of any exclamation against the diuision that is amongst vs as you say touching Doctrine: vnlesse you will set downe some particulers, and let the world see that you deale plainly & simply

simply, and are able to proove indeed that which in general termes you would seeme to carry away. I am well assured that there was neuer any such dangerous opinions professed in our scholes, or contended for among the learned that professed the Gospel at any time, wherof in degree of error it might truly be said that they were matches & equall vnto these. And if you continue we neuer so longe in seking monuments & records, yet shall you not finde the like amonge vs.

Assertion.

For the second the Prophet saith, *Domum tuam decet sanctitudo Domine in longitudinẽ dierum. Templum Dei sanctum est, quod estis vos (inquit Christus.) Media nocte surgebam ad confitendum tibi (inquit Propheta.)* Some saith Christ geld thẽselues for the kingdom of heauẽ that is to say, by fasting, by prayer, & other afflictions. *Castigo corpus meum inquit Paulus, & in seruitatẽ redigo, &c.* To Iudith after her notable & victorious acte to her cõmẽdation it was said, *Confortatum est cor tuũ eo quod castitatẽ amaueris. Bona est oratio inquit*

Psal. 92.
1. corint. 3.
Psalm. 118.
Matth. 19.
1. corinth. 9.
Iudith. 15.

inquit Tobias cum ieunio & eleemosina, Tobi, 12.
this kind of deuils, saith Christ, meaning
as the Doctors say,) the spirits of forni- Matth, 17.
cation are not cast out but by fasting &
prayer. *Sic luceat lux vestra coram homi-* Matth. 5.
nibus, vt videant opera vestra bona, inquit
Christus, ex fructibus eorum cognoscetis eos Matth. 7.
inquit Christus. Mutuum date nihil, inde Lucæ 6.
sperantes inquit idem Christus. Sancta &
salubris est cogitatio pro defunctis exorare
vt a pœnis soluantur dicit Scriptura. The 2. Machab. 12.
which though the Iewes did neuer re-
ceiue no more than they did the Gospel
of Iohn, yet the church hath and doeth
receiue boeth for canonicall scriptures.
Vt patet in the third generall councell of
Charthage, where Saint Augustine was Consil. in suorum decret cap. 47.
present. *Qui dicit quod Machabæorum li-* August. lib. 18. de
bros non Iudæi sed Ecclesia pro Canonicis ciuitate Dei cap.
habet. Which also is affirmed in the Ca- 26.
nons of the Apostles. The which church Canon. cap. 84.
is to be preferred before the Iewes sina- Psalm. 86.
gogue, to whome Christ hath promised Agge. 2.
the continual assistaunce of his holy spi-
rit, *Propheta teste dicente diligit Dominus*
portas Syõ super omnia tabernacula Iacob.

Magna

Magna erit gloria domus istius nouissimæ, plusquam primæ: dicit dominus. In the primitiue church they vsed praier for the soules departed, which was the traditiõ of the Apostles, as witnesseth Dionysius Areopagita, S. Paul his scholler, & so witnesseth also S. Chrysostome. *Non frustra ab Apostolis sancitum est, vt in celebratione venerandorum mysteriorum memoria fiat eorũ, qui hinc decesserunt: nouerunt illis hinc multum emolumenti fieri multum vtilitatis*. *Habet inquit* August. *ecclesiastica disciplina, quod fideles nouerunt cum Martyres eo loco recitantur ad altare dei, vt non pro ipsis oretur, pro cæteris autem commemoratis defunctis oretur*. S. August. praying for his mothers soule Monica saith in his praiers made to God thus, as it appeareth in the eleuẽth chapter of his nienth booke of his confessions, declaring how she did not desire to be costly buried. These were not the thinges (saith hee) that shee anie thing required vs, but only desired vs to haue her in remẽbrance at thine Alter, to the which she had beene accustomed

Dionys. cap. 7. de cœlest. Hie. Chry. in Epist. ad Philippens. Homil. 3

August. Homi. 17. de verb. Apostoli.

Read the whole chapter, and ye shall finde the matter more at large.

no

no day missing to doe seruice, from which shee well knewe that holy sacrifice to be dispenced, by which the obligation that made against vs was cancelled, &c. In the primitiue Churche they builded Churches, they erected altars, and offered sacrifices therevpon, which was a sure token and argument of the true faith of Christ: as Chrysost. writeth. Nowe such as in wordes and actes inueygh against & contemne the said good woorkes both profitable for the quicke and the dead, seeme to me to bee no more members of the primitiue Church, than they bee of our Catholique Churche, at this daye. And I pray ye iudge which are Christ his folke by his owne rule abouesaid, that is to saye, by their fruites, and consider by the monumentes of our forefathers left behinde them, whether they were *Illa arbor bona*, which brought foorth good frute.

Chrysost. contra gentes. Deus sit homo.

Math. 7.

Answeare.

Ecclesia est sancta. Another note to discerne the Church by, is Holines: for the Church is the temple of God, & therefore not prophane, but holy, as it is written. Be ye holy for I am holy. This sanctification and holinesse wee haue not by nature, but by grace. The pathes of godlines and true holines, are described by the word of God, our naturall witte iudgeth not aright thereof. The word of God as it doth discouer the right way and declare what workes be acceptable to GOD, so it doeth by exhortation quicken and stirre vs vp thereunto, and therefore our Sauiour Christ in the prayer that he made to his father for the Church, hath these woordes: *Sanctifica eos veritate tua sermo tuus veritas est.* Sanctifie them with thy trueth, thy word is trueth. And in the Epistle to the Ephesians this word Truth is ioined with righteousnesse and holines, as a marke to distinguish betweene true and counterfaite workes. His woordes are these *Induite nouum hominem, qui secundum deum creatus est in iustitia & sanctitate veritatis.* Put on the newe man which is created after

1. Pet. cap. 1.

Iohn. 17.

Ephes. 4.

God

God in right eoulnes & holines of trueth, or in righteoulnes and true holines. And in the next Chapter the Apoſtle likewiſe coupleth the trueth with goodnes & righteoulnes. *Vt filij lucis incedite, nam fructus ſpiritus ſitus eſt in omni bonitate, et iuſtitia, & veritate, probantes quid ſit acceptum domino.* Iohn. 15. Our Sauiour Chriſt ſaith, *iam vos puri eſtis propter ſermonem quem loquutus ſum vobis.* Now you are holy by reaſon of the woorde that I haue ſpoken vnto you. The tree muſt be good before the fruite be good: we muſt be ſanctified with the truth before we can bring forth fruits of true ſanctification and holineſſe. As for your church ſhe hideth the word of trueth, the holy ſcriptures, from the people in an vnknowen tongue, and mainteineth workes doene of a good intent, which the Scripture condemneth, when they haue no warrant frō the word. Numeri. 15. Your fruites therfore may ſeem faire to the eye, but to the taſt & triall they can not be good, becauſe you are not good trees your ſelues: good trees you are not, becauſe you want the ſap of ỹ truth & word of

and are fedde with inuentions and traditions of men, and your owne good intents and deuotions. I knowe you looke that I should proue this out of the Fathers, to wit, that we must haue in vs the good seede of the woord, before wee can bring foorth good woorkes acceptable to God, and that it is required that we our selues should be good, before we bring forth good fruite. Wherefore I am to require you, to consider what Chrysostome writeth of this matter. *Offendes equidem multos, qui quamuis sermonem veritatis non acceperint, & foris sint, operibus tamen pietatis, vt apparet, sunt conspicui. Inuenies viros misericordes, compatientes, iustitiæ vacantes: sed nullos facientes fructus operum, quia nescierint opus veritatis.* Thou shalt finde many, who although they haue not receiued the woord of truth, but are without, yet notwithstanding are, as it appeareth, famous for their good woorkes: thou shalt finde men mercifull, full of compassion, geuen to vpright dealing, but for al that, bringing forth no fruites, but leaues of woorkes, because they bee ignorant of

Chrysost. De fide & lege naturæ & sancto spirit.

the

the woorke of trueth. Unto him agreeth Hierome. his woordes are these. *Quia hæc mandata sunt nobis, vt ponamus corda nostra in vijs nostris, ascendamus in montem rationabilem: & ad singula problemata congrua de testimoniis Scripturarum ligna quærentes, præcedamus ea, & ædificemus domum sapientiæ in nobis: postquam enim hæc fuerit extructa, finis ædificationis eius, erit, vt dominus glorificetur in nobis.* Hieron. in Agge. capi. 2.

Because these thinges are geuen vs in commaundement, that wee should set our heartes vpon our waies, let vs goe vp vnto the mountaine of wisdome, and for euerie doubt seking fitte wood out of the testimonies of the Scriptures: let vs cut it downe, and builde a house of wisedome within vs, for after that shall once bee built, the end of that building shalbe, that the Lorde may be glorified in vs. And vpon the second chapter hee speaketh yet more plainely vpon this matter. *Possumus dicere frustra aliquos munera offerre Deo, & eleemosynis atque oblationibus putare Deum posse placari: cum ipsi non extruxerint in se templũ spiritui sancto, tunc enim* Hieron. in Agge. cap. 2.

ſſunt eleemoſynæ & munera quæ offeruntur in altari, cũ ſeipſum quis ædificauerit tẽplũ dei et poſt ædificationẽ tẽpli, dona obtulerit in altari. We may ſay that theſe men do offer giftes in vaine to God, and thinke that God will be pacified with almes and offerinnges, when they haue not built in themſelues a Temple for the holy Ghoſt. For then are almes acceptable & gifts which are offered vpon the altar, when a man hath firſt built himſelfe the temple of God, & after the building of the Temple, ſhall offer giftes vpon the altar. This woord of God which is the wood appointed for the building of the Temple of God, you are nothing acquainted withal, you are not often conuerſant in the profitable reading and hearing thereof, and therefore no marueile if neither your faith be grounded vpon the promiſes in the woord, nor your direction for good woorkes be taken out of the Lawe of God, but followe cuſtome and your owne deuotion, to guide you vnto that which you truſt vpon, and to thoſe woorkes which you were woont to doe. As before you learned out of the ſcriptures: ſo nowe you perceiue by the fathers that no

man

man can offer an acceptable gift vnto God, before there be a temple of God, and the matter that maketh vs the temple of God, is not founde in our owne deuotiõ, but only to be had in the written woord of God. Order therfore would that before you had told vs of the sacrifices & offerings to be made, you had admonished vs of the building of that Temple, where the sacrifice must be offered if it bee acceptable vnto God. You should haue told vs that we out of the comfortes and promises of the woorde, were firſt to be made liuing vnto God, and then to haue required of vs good woorkes the testimonies of this life. I see no difference betweene this your teaching of woorkes & theirs who are Ethnickes & heathen men, for they haue required and practised many good woorkes, before they them selues through faith in the word were made good and acceptable vnto God. Learne therfore if you wil not of the scriptures, yet of the fathers, to be come a Temple made of that wood which he hath appointed, before you make any greate accompte of the good deeds & oblatiõs wch you do offer vnto him.

Now let vs see your fruites and good woorkes. The fruites of sanctification and holynesse you make chastitie of life, almes deedes, fastings, building of Churches, Vniuersities, Colledges, Hospitalles, lending of money for charitie and not for vsurie, and praier for the deade. I haue with some diligence perused the xi. chapter of the Epistle to the Hebrues, where I see the good woorks and fruites of the best men, for the which they haue got them an euerlasting remẽbrance by the testimonie of the spirit of God, and are set foorth as patterns and examples of true obedience. I finde there no mention of manie of these which you doe set forth as the principall woorkes, but great commendation of others which you haue not so much as once named. I doe finde there great commendation of one Abraham the father of the faithfull, a great rich man, not for building of Churches, Hospitalles, or Colledges, but for leauing his friendes, and countrie, going out from among them, at the commaundement of the Lorde,

Hebr. 11.

not-

not knowing where to become. Wee are able to shewe you many such good worke among vs. For diuers in this land of great wealth, haue in the late dayes of Queene Mary for their conscience sake, in iustifing the cause of his Gospel, and therfore at his cõmandement, left frendes, landes, goods, and coũtry, not knowing where to become. I doe read there of one Moses, a milde and mercifull man by the testimony of the holy Ghost, commended not for lending of mony without taking interest, or building of Hospitalles for poore and impotent men, neither yet for mercifull remembrance (as ye do counte it) of the dead in his prayers: but for that he refused to be called the sonne of Pharao his daughter, and chose rather to suffer aduersitie with the people of god, thã to enioy the pleasures of sinne for a season. And if this bee a good worke wee can shew you many of these. Peruse that chapter, consider the men there mentioned, you shall finde that they were of the best. Examine the fruites of their faith, their good deedes, & cõpare thẽ with the most of these that you haue recited, & doe require. More

Roma. 15.

1. Corint. 1.

August. epist. 165

Iere. 32. vers. 32.

the varietie. Marke howe many of yours ye can finde registered there, that is a true kalender of Christian workes, they are no counterfaits, they cā not but kepe waight, for they are currant by the lawe of God. Blame mee not if I doe require your carefull consideration hereof, for the diuersitie of these Spirits maye not lightly be let passe. The one sauereth of the earth so doeth not the other. For if a worldly man that was neuer brought vp in the schole of Christ, bee asked his iudgement betweene the good deede of that man whoe doeth builde a Colledge, and of another whoe leaueth his countrie with Abraham at the commandement of God: he wil preferre that of buildinge a Colledge farre aboue the other, as beinge a visible monument that contineweth for euer, commodious to many: full of glory in the iudgement almost of euery man: whereas the memory of thother passeth awaye with the deede done, commodious (as cōmoditie is measured in worldly respects) vnto none, subiect vnto the mislikinge of an infinit nomber. And as concerninge all those

deedes

deedes that you do reckon vp in forme and
manner as you doe them, wicked men haue
practised thē all, & men that neuer heard of
the Gospel wold if cōparison were made,
preferre them before these which are regi-
stred by the holy Ghost, as the best deedes
of the best men. Yours would weigh more
with worldly minded men. And therefore
we may safely say that they are of th' earth
& not from aboue, for the world loueth and
liketh her owne. My meaninge is not to
speake against or to mislike in any respect,
buildinge of Colledges Hospitals & chur-
ches, when they proceede of a hart purified
by faith, & therfore seking the glory of god
& not his own therin, & be ordeyned for the
aduauncinge of God his word & true wor-
ship, not to the maintenaunce of Idolatry
and superstition. Thus much generally for
workes, to let you see what is ỳ sappe that
maketh the tree good, & what be the frutes
that are left in the register of the holye
Ghost, as the best workes of the best men.
Now let vs come particularly vnto the se-
ueral good deedes wh̄ you set downe. First
for prayer. Wee vse and practise it as the

special

speciall weapon of a Christian souldiour, we offer it vnto God as a speciall part of his glory, which he will not communicate with any other: wee teache men to pray in spirit and trueth: not in an vnknowne tongue without any vnderstanding of the trueth, and therfore without any affectiō of spirit vnto that trueth. The scripture that commendeth fastinge and alloweth it, neither knoweth nor approueth your manner of fasting. Compare your fasting with that which we doe read of *Ioel. cap. 2. Ionas cap. 3. Nehemias. 9.* the second of the *Chronicles. cap. 20.* You shal finde no more resemblāce betweene thē, than is betweene whyte & blacke. In these fastinges there were special occasions, thereof and speciall prayers conceiued & made therupō for their release: there was no abstinēce from one kinde of meate, & liberty for another, but abstinēce frō all meats for that time. With you special occasiō doeth not appoint the time: but your set dayes and times, bring on all the occasion that you haue. Their prayers were peculiar according to the occasion, you haue no special and peculiar prayers, as you haue not any peculiar occasion:

With

With you, there is not abstinence from al kinde of meat for that time, but change of one kinde of meat for another, and that of tentimes no lesse delicate thē the other. So that you may well bee nombred with those men against whome Ierome speaketh *Ad Nepotianum. Quid prodest oleo non vesci, & molestias quasdam difficultatésque ciborum quærere, Caricas, piper, nuces, palmarum fructus, similam, mel, pistacia? tota hortorum cultura vexatur, vt cibario non vescamur pane, & dum delitias sectamur è regno cœlorum retrahimur. Audio præterea quosdā contra rerum hominúmque naturam, aquam non bibere, nec vesci pane, sed sorbitiunculas delicatas, & contrita olera, betarúmque succum, non calice sorbere sed concha. Proh pudor, non erubescimus istiusmodi ineptijs, nec tædet superstitionis? insuper etiam famam abstinentiæ in delitiis quærimus?* What auaileth it not to feede of oile, and to seeke for the driest and hardest meates, as dry figges, pepper, nuttes, dates, manchets, hony, and those nuttes, which the Apothecaries doe much vse, al the garden is troubled, that wee might not

Hieron ad Nepotianum.

eat

eat common meat, & while we follow after dainties we are drawne from the kingdom of god. I doe heare moreouer that there are certaine men, which contrary to the nature of men, neither drinke water nor eat bread, but suppe delicate brothes, and suppinges, pothearbes brayed, & the iuice of Beetes not out of a cuppe, but out of a shell. Fye for shame doe ye not blush at this folly? are you not ashamed of superstition. Moreouer we doe seke the commendation of abstinẽcye in such dainties. You se here howe auncient your kind of fastinge is, and what Ieroms iudgement is of such fastes, where ordinary meates are changed with delicat dainties. If he were liuinge to beholde your common kind of fastinge, hee woulde surely renewe his oulde complaint against the superstitious fastes of his time & say, *Proh pudor, non erubescitis istiusmodi ineptijs, nec tædet superstitionis, insuper etiam famã abstinentiæ in delitijs quæritis?* We haue not onely to charge your fastes as Ierom did the superstitious abstinẽce of his tyme: but also as the Prophet doeth the prophane fastinge of that tyme that hee liued

in.

n. *Ecce in die ieiunij vestri inuenitur voluntas vestra.* Beholde in the daye of your fast you are founde to doe your owne will. As their fastinge was not regarded of the Lord, because their owne will was satisfied and not the Lordes, touching their dealinge with their poore brethren: so yours is abhominable, because in your seruice done not vnto man, but with vs more vnto God, you are founde stifly to vpholde your owne will and deuotion, not yeldinge vnto his written woorde and commaundement. And therfor in a greater degree of offence, reiecting your fastes as did the Prophet theirs, wee may iustly say: *Ecce in ieiunijs vestris inuenitur voluntas vestra.* For all your fastinge you are still founde vpholdinge your owne will against the Lord and his woord. Those afflictions that you speake so much of, whereby you pretende to bringe the body in subiection to the Spirit, if they were greater then they are with some of you, yet not withstandinge you haue them in common with Idolaters of all tymes. Esay. 58.

For this is a note of the, as witnesseth the

Apostle

Apostle in the second chapter of his Epistle to the Colossians, that they make a shewe of wisdome and Religion in humblenesse of minde, and in not sparing their bodyes: which Ierome vpon this place confirmeth in these wordes. *Non vos seducat Philosophia ad humanam doctrinā, quæ sapientiæ & abstinentiæ specie suborn atur, in qua, tam vana est corporis afflictio, tā stulta meditationis intentio, cuius bonum ad capiendas & infirmandas hominum mentes, quasi quidam laqueus, Diabolo aucupante, protenditur, quò facilius malum suū sequens inducat.* Let not Philosophie seduce you vnto mans Doctrine, which is set foorth with the shewe of wisdome and abstinence, in the which the afflicting of the body is so vayne, and the earnest intent of meditation is so foolish, the goodnesse wherof is hong before by the Deuill, as a snare to take the mindes of men and to weaken them, that therby the more easely he may bring in the poyson of doctrine that cometh after. This matter he toucheth also in his exposition vpon the Prophet Aggeus in these wordes. *Et super omnē laborem manuum, & ieiunia eorum,*

Colos. 2.

Hieron. in Col. cap. 2.

Hieron. in Agge. cap. 1.

eorum, & obſeruationes varias, & humi dormitiones, qui tribus quadrageſſimis per annum ieiunantes, & xerofagis humiliantes animã ſuã, & vel maximè de Taciani radice crecentes: ſuper huiuſcemodi laboribus audiunt, tanta paſſi eſtis ſine cauſa. Upon the labour of their handes, vpon their faſtinges, and diuerſe obſeruations, vpon their ſleepinges vpon the ground, which faſt three Lentes euerie yeare, and bring lowe themſelues w eating of drie meates, and eſpecially thoſe which ſpring of the roote of Tatianus: they heare of ſuch labours: ye haue ſuffered ſo great thinges in vaine. You may ſee by the teſtimonie of Hierom, that the afflicting of the body, is not alwaies the beſt marke of the Church of God and true religion. That which before was ſpoken generally may well be renewed heere, to witte, that not onely none of theſe afflictions and humblinges of the bodie, but alſo no other thing how good ſoeuer of and in it ſelfe, can pleaſe the Lord, before by faith in his woorde we be made his Temples. To which ende Hierome, in an other place doth yet ſpeake more ful-

Hieron. in Agge. cap. 2.

lie and plainly. His woordes are these: *Omne quod fecerint, quod mihi obtulerint, vel vota pro salute, vel pacifica, vel pro peccato, vel pro delicto, vel in holocaustū: siue eleemosynas, siue ieiunia, siue victus continentiam, & Corporis castitatem, contaminata erunt in conspectu meo. Quamuis enim sancta videantur specie sua, quæ offeruntur a talibus, tamen quia tacta sunt ab eo qui pollutus in anima est, omnia polluētur.* As for the bringing of his bodie into subiection, which the Apostle speaketh of, & chastising of it, I doubt not but those who truely professe the Gospel haue it, abstaining not onely frō vnlawful cōmodities & pleasures, but also frō those that be lawfull, whē the enioying therof were likely to hinder the course of the Gospel, which was his meaning to declare, as any man may perceiue, who w̄ indifferent iudgmēt wil perūse that chapter. To conclude this controuersie of fasting, you cētending to binde it vnto certain daies & certaine meates, & we denying the same: let Tertullian, a man neare vnto Christ his time be iudge herein. These are his woords *Certè in Euange-*

Tertul de ieiunio aduersus Psychicos.

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lio illos dies ieuniis determinatos putant, in quibus ablatus est sponsus, & hos esse iam solos legitimos ieuniorum christianorũ abolitis legalibus & propheticis vetustatibus. Vbi volunt enim agnoscunt quid sapiat: lex & prophetæ vsque ad Ioannem. Itaque de cætero indifferenter ieunandum ex arbitrio, non ex imperio nouæ disciplinæ, pro temporibus & causis vnuscuiusq; : sic & Apostolos obseruasse, nullũ aliud imponẽtes iugũ certorum & in commune omnibus obeundorum ieuniorum. He affirmeth that in the time of the Gospel those dayes are appointed for fasting, in which the bridegroome is taken away, meaning thereby such times as bring speciall occasion with them to admonish and warne vs for the humbling of our selues before the Lorde, & that ỳ Apostles did thus obserue it: laying no yoke of certain & determined fastes vpon men, but left it to be doone according as the cause of euerie one shoulde require. You see how plainely he speaketh against ỳ restraining of it to certaine dates & time: & as plaine & as flat is his speach immediatly after against the restraining of vs

in it to certaine meates, *Xerophagias vero nouum affectati officii nomen, & proximum ethnicæ superstitioni, quales castimonias Apim, Isidem, & magnam matrem, certorum eduliorum exceptione purificant, cũ fides libera in Christo, ne Iudaicæ quidem legi abstinentiam quorũdam ciborum debeat, semel in totum macellum ab Apostolo admissa detestatore eorum, qui sicut nubere prohibeant, ita iubeant cibis abstinere a deo conditis, & ideo nos esse iam tum prenotatos in nouissimis temporibus abscedentes a fide, intendentes spiritibus mundi seductoribus, doctrinis mendaciloquorum inustam habentes conscientiam.* He affirmeth that the eating of certaine drie meates is a new name of a strange and affected office, nere vnto the superstition of the heathen, and that all meates are set at libertie vnto vs, and that we are let in vnto the shambles without anie restraint, and that by the Apostle himselfe, who (as he saieth there) doth detest thē that forbid to marie, & commaunde to abstaine from meates created of God. As before you heare his iudgement for restraining of fasting vnto certain dais: so now you heare it touching the

restraint

restraint of certaine meates in fasting. It appeareth that although he were neere vnto the Apostles time, yet euen then this superstition begoon, which afterwarde so greatly preuailed.

The good woorke that you spende most trauell vpon, is praier for the dead, and that woorke you would establishe by Scripture, and therefore when you haue alleaged the place out of the second booke of the Machabees, you adde these woordes [*Dicit scriptura:*] and proceede to proue that booke of the Machabees to be canonicall scripture, by the testimonie of Augustine. You quoate in the margent [August. *De ciuitate dei, lib, 18, ca, 36.*] In that Chapter there is no such matter. I thinke you meane the thirtie sixe Chapter of that booke, there are the same woordes that you doe alledge, but I haue to charge you of not setting downe the whole sentence, but suppressing of that which openeth the whole matter, you shal giue me leaue therfore to set downe the whole sentẽce as it lieth. His woords are these: *Ab hac tẽpore apud Iudæos restituto templo, non reges sed principes fuerunt vsque ad Aristobulum,*

Aug de ciui. dei. lib. 18. cap. 36.

quorum supputatio temporum, non in Scripturis sanctis quæ canonicæ appellantur, sed in aliis inuenitur, in quibus sunt & Machabæorum libri: quos non Iudæi, sed ecclesia pro canonicis habet, propter quorundam Martyrum passiones vehementes atque mirabiles. Augustine as you see, affirmeth this supputation of time not to be found in the holy Scriptures which are called canonicall, but in other bookes, among the which are the bookes of the Machabees: He declareth plainely that the bookes of the Machabees are others and diuerse from the bookes of the holy Scriptures which are called canonicall: *Non in Scripturis sanctis, quæ appellantur canonicæ, sed in aliis, in quibus sunt & Machabæorum libri:* he doeth not say, *in quibus errore opinionis Iudæi existimant esse Machabæorum libros:* But these are his wordes, *In quibus sunt & Machabæorum libri.* He doeth not say that they are falsly thought by the Iewes to be among other bookes, which are not called canonical, but expressly, that they are among bookes that be not called canonicall. You lay fast holde vpon this

this other half of the sentẽce: *Quos non Iudai, sed ecclesia pro canonicis habet*: If you will haue none of that that goeth before, I pray you let vs haue that, that foloweth immediatly: *Propter quorundam martyrũ passiones*. The church reckoneth of the bookes of the Machabees, as if they were canonical, because of the suffering of certain martyres. If they were altogither and simply canonicall, what meaneth he to adde any particular respect, as this is, [*Propter passiones martyrum*,] for the suffering of Martires, why they should be accounted canonical. If his meaning be in his latter part, to heale whatsoeuer was wounded by him in the former, why is not his plaister as large as the wound? In the former part of the sentence without any condition or respect, he had affirmed that the bookes of the Machabees were not amõg the holy scriptures, which are called canonical, now whẽ he should as you thinke heale this long and large wound, he cõmeth with a licle plaister and telleth vs of one cause in respect wherof these books were reputed of the church

as if they were canonicall. And that it is his manner not to speake of those bookes with generall allowance and approbation as he doeth of canonicall scriptures, but with condition, cautions, and particular allowance for some one speciall cause, wh hee neuer doeth of the canonicall Scripture: It appeareth in his second booke against the second Epistle of Gaudentius *cap. 23.* Where disputing against the Donatistes, who alledged the fact of Razis, for the murthering of them selues, he hath these woords: *Et hanc quidem scripturam, quæ appellatur Machabeorũ non habẽt Iudæi sicut legem, Prophetas, & Psalmos, quibus dominus testimonium perhibuit tanquã testibus suis dicens: oportet omnia impleri, quæ scripta sunt in lege, & prophetis, & psalmis de me: sed recepta est ab ecclesia non inutiliter, si sobriè legatur vel audiatur, maximè propter illos Machabeos qui pro dei lege sicut veri martyres a persequutoribus tam indigna atque horrenda perpessi sunt.* Consider wel with what cautions this book is compassed about by Augustine, and how spare his allowance is vnto it, in respect of the Canonicall Scripture.

It is receiued of the church, saith August. not vnprofitably, if it bee reade soberly, especially for those Machabees, that suffered so many thinges of the persecutours for ỹ lawe of God, that the Christians (saith he) may learne from hence that the afflictions of this time are not worthy of that glory which shalbe reuealed. Out of this Epistle of Augustine, we may learne an aunswere for that place alledged by you of Iudas Machabeus his fact. The Donatistes (as appeareth in that epistle) alledged *Razis* his killing of himself, (ẅ is commended in the 14. chapter of the 2. booke of Machabees,) as an example to approue the murtheringe of themselues: euen as you do the fact of Iudas Machabeus for prayer for the dead. His answeare is this. *Non debemus quicquid in scripturis etiam Dei testimonio laudatos homines fecisse legerimus consentiendo approbare: sed considerando discernere, adhibentes iudicium non nostre auctoritatis sed Scripturarum sanctarum atque diuinarum*. You may see that hee would not haue vs builde vpon priuate examples & factes, albeit the men that haue

done them were good & cõmended by God himselfe, but to discerne of them by the authoritie of the scriptures. This example therefore of Iudas Machabæus touching the dead, may not by the authoritie of Augustine forthwith be yelded vnto because it was his doinge, except being discerned by the Scripture, it bee founde to receiue confirmation from thence. For priuate examples can make no general rules of doctrine. Augustine his iudgement for the authoritie of these bookes you greatly stãd vpon: & therefore his iudgement of priuate examples and factes I hope you will not mislyke. Neither haue wee onely his doctrine to lead vs not simply to approue this or any like fact, before it bee examined by the holy Scriptures: but his practise also in this same chapter disalowing the fact of *Razis*, which is commended by the Author of those bookes, and crossing the seuerall thinges geuen out there as matter to his great commendation.

Wee are therefore no balder with this Author in this our attempt, then Augu-

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ſtin himſelf is with him, in another priuate fact commended not a litle by the ſame man.

Peraduenture you deſire to knowe what that diuerſitie is which hee maketh betweene the Churche of God nowe, and the Iewes, as concerninge theſe bookes. This it is, that the Iewes neuer cloſed thoſe bookes with the Canonicall vnder one payer of claſpes as the Churche doeth now readinge them togither with thother, And yet they cary with them euen nowe their note of difference and imperfection, that wee may not take their authoritie ſufficient to confirme any Doctrine, and that by the iudgement & practiſe of the church, accordinge as Ierom teſtifieth in his preface vpon the Prouerbes of Solomon: his woordes are theſe: *Sicut Iudith & Tobiæ & Machabæorum libros legit quidē eccleſia, ſed eos inter canonicas ſcripturas non recipit: Sic & hæc duo volumina legat ad ædificationem plebis, nō ad authoritatē Eccleſiaſticorū dogmatū confirmādā.* As ỹ church

readeth

readeth the bookes of Iudith, Tobias, and the Machabees, but receiueth them not for Canonicall scriptures: so it may read these two bookes (meaning the booke of Wisdō and Ecclesiasticus) for the edifyinge of the people, but not for to get authoritie and confirmation to any Ecclesiasticall opiniō. You heare Ierome say that the church doeth not receiue the bookes of the Machabees as canonicall scripture, that they are not of authoritie to cōfirme any thing in cōtrouersy, here is not (*Iudæi nō recipiūt*) *sed Ecclesia non recipit*. If these words. *Diligit Dominus portas Syon super omnia tabernacula Iacob*, import this meaninge (as you think they doe) that the Lord hath opened more of his trueth touching the authoritie of those bookes, & so of prayer for the dead, vnto his churche since Christ, then hee did before vnto the Iewes, because hee loued Syon more thā Iacōb: why doe you fetch your authoritie of praying for the dead out of the tabernacles of Iacob, and not out of the gates of Syon, out of the oulde Testament, and not out of the newe? You can not finde prayer for the dead in all Syon wher

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the loue of the Lorde is so aboundantly to be seene, you are glad to seeke into the tabernacles of Iacob, and finding no succour there neither, at last you light vpon a poore tente, which bewrayeth it selfe not to be of the same buildinge with Iacobs tabernacles. For the Author of those bookes craueth pardon if hee haue swarued in anye thing, which the holy Ghost is neuer found to haue done. It is farre from that spirit of all trueth, to feare fallinge into errour in any of his doings, so it is also from him that is god almightie in power equall with the father, to say, If I haue spokē slenderly & barely, it is that I coulde: as if any thinge were impossible vnto God. I neede not to labour greatly for the discredite of your authorities, for they are at such variance wᵗ me in thēselues, that one doeth ouerthrowe another. For your first authoritie saith, that prayer for the dead is deliuered in writing from the holy Ghost: Your other authorities that followe they saye it is not so, but that it is only deliuered vs by word of mouthe and practise from the Apostles: for so doe you afterward define of traditiō, oppo-

oppoſing it vnto the written word as another member. And therefore I pray you conſider howe theſe doe depende one of another, that in your firſt authoritie you ſhould ſay: [*Dicit ſcriptura,*] alleaging the Machabees, and afterwarde ſaye: [*Dicit traditio.*] For Chryſoſtome & Auguſtine whome you bringe in afterward, ſay that it is a tradition of the Apoſtles: & therfore either your Scripture is no Scripture, or elſe their tradition is no tradition. You muſt remember what Irenæus ſaith in the firſt chapter of his thirde booke. *Non per alios diſpoſitionem ſalutis noſtræ cognouimus, quàm per eos per quos Euangelium peruenit ad nos, quod quidem tunc præconiauerunt, poſtea verò per Dei voluntatem in Scripturis nobis tradiderunt, fundamentum & columnam Fidei noſtræ futurum.* Wee knowe not our ſaluation by any other then theſe, by whome the Goſpel hath come vnto vs, which then they preached, and afterwarde by the wil of God left it in writing to bee the piller and foundation of our faith. That which the Apoſtles by the wil

of

of God, left vs in writinge, must bee the grounde of our faith. And therefore I am to require you to begin there, and then to declare and proue, howe faithfully you haue succeded them in that doctrine which they taught. Wee finde not this Doctrine in that Scripture which the Apostles left written vnto vs, to bee (as Irenæus saith) the piller and grounde worke of our faith: and therfore wee can not finde you to haue succeeded them in this Doctrine: vnlesse you can proue that they had this doctrine. For to succeed a man in any thing, necessarily inferreth, that the same man must haue had that thinge before. If you wold haue proued your Doctrine of good woorkes to haue beene Apostolical, you shoulde haue proued that the Apostles taught the same woorkes in the same manner that you doe. I dare therefore boldly say, and shalbee ready at all tymes to proue, that you are not the Apostles successors in your doctrine of sanctification. And as you haue not beene faithfull vnto the Apostles, to succeede them truely in their Doctrine,

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no more haue you beene vnto others that came after them, who albeit they swarued some thing frō the purity of the Apostles, yet were they farre of from such great corruptiō as you of late tyme haue embraced. For proofe hereof let vs consider what that memorial of the dead was, which Dionysius Areopagita reporteth to bee the tradition of the Apostles. I will not nowe dispute whether he were Paule his scholer or no, neither yet whether those Canons w you speake of, were the Apostles Canons. Only this I wil say, that it were as hard a peece of worke as euer you tooke in hande, by good and sufficient authoritie to iustifie these your assertions. It is written, not as you quoat it in his booke, [*De cœlesti hierarchia*,] but in the 7. *cap*. of his booke, *De Ecclesiastica hierarchia*, where you shall plainly vnderstande that your church hath not succeded him in his doctrine, touching the memorial of the dead, albeit you alledg his authoritie for your defence. This Dionysius speaking of those who ar e not permitted to cōmunicate saith thus. *Nō inconuenienter autem adsunt iis quæ modo gerun-*

Dionis. de Eccle. hier cap. 7.

tur,

runtur, patentiùs discentes atq; intuentes nostræ mortis incertum, sanctorumque munera de scripturis celebrata diuinis, & intẽta sibi simulibus impuris infinita supplicia, ex his enim fortè proficient, cernentes eum qui sanctè obiit ministrorum prædicatione celebrari, vt verè consortem sanctorum omnium, fortasseq; & ipsi ad simile desiderium venient, ministrorum officio edocti quàm sit beata & verè fœlix in Christo cõsummatio. In that memoriall of the dead which Dionysius hath left as the practise of his time, the deade was celebrated by the ministers voice, as one who had alreadie felowshippe with all the Saintes, you celebrate your deade, as men lying vnder the heauie punishment and wrath of God for their sinnes, boiling in Purgatorie, farre from anie likelyhoode to be in felowship already with all the Saintes. The celebration of the deade in that time was so comfortable (for they had no celebration of any, saue them who died godly) that it was thought necessarie for the woorse sort, to heare and see it, to bring them in loue with that kinde of life and conuersati-

on which they see was glorified in the end. *Fortasse (inquit) & ipsi veniēt ad simile desiderium*, Your memoriall of the deade is so fearefully set forth, while euerie man is set a worke to help to haal and pul him out of Purgatorie not onely at the time of his buriall, but manie daies after: that it were ynough to terrifie a strong hearted Christian from that profession, where the best are no better entreated: if you had not some secret plaister of Indulgences & Pardons, to heale vp this wounde againe. True it is, there is mention there of praier for the deade, (for I will deale otherwise with you then you doe with me) not hiding anie thing of that, that seemeth to make most against me. *Precatur oratio illa (inquit Dionysius) diuinam clementiam, vt cūcta dimittat per infirmitatem humanam admissa peccata defuncto, eúmq; in luce statuat & regione viuorum, in sinibus Abrahæ, Isaac, & Iacob: ista vt reor perspicua sunt beatissima sanctorum præmia.* In this praier for the deade it is required of God for him, that his sinnes may be forgeuen.

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and that the Lord woulde place him in the land of the liuing, with Abraham, Isaac and Iacob, because that is the reward of the Saintes. Afterward he moueth a question about this praier, what it shoulde profit him that is departed, seeing his reward must be according to that which he hath doone, be it good or euil, *Fortasse (inquies) ista rectè quidem a nobis dici: verùm ambigere cuius rei gratia præsul diuinã precatur clementiam defuncto, peccatorum veniam postulans, & æqualem sanctis ac lucidissimam sortem: si enim eorum quæ in vita gessit bonorũ aut malorum a diuina iustitia percipiet præmia, perfecit autẽ actiones suas in vita ista defũctus, quanã hũc oratio præsulis ad aliam præter illam quã meruit vitæ hic actæ respondentẽ transferet requiem.* A little after he answeareth this doubt in these wordes. *Quanam verò de huiusmodi prece, quam super defuncto peragit præsul, ex diuinis ducibus nostris traditio peruenit ad nos, operæpretium est vt dicamus, Venerandus antistes, vt scriptura ait interpres est iudiciorum diuinorum, angelus enim domini omnipotentis est: didicit igitur de scripturis*

diuinitus traditis, vt hi qui piè vixerunt lucidissima diuinâque vita pro merito ab equissimis lancibus reddatur, non retorquente diuina bonitate per summam clementiam maculas, quæ illis ex humanâ infirmitate adhæserũt. Ista quidẽ nouit põtifex promissa a sanctis eloquiis, petit autem ea fieri donarique eis qui pie vixerunt præmia sacra, simul quoque seipsum ad imitationes Dei benignus formans, & aliorum dona, quasi proprias expetens gratias, neq; ignorans veras repromissiones futuras, præsentibus etiam aperte demonstrat quod quæ ab eo sacro iure postulantur, omnino illi consequẽtur qui in vita diuina consũmati sunt. Prophanis vita functis ista non precatur, quia & indigne orans non exaudiretur. His answere in sommt is this, That because the minister is the interpreter of the iudgementes of God, and knoweth that remission of sinnes and euerlasting life is promised vnto them that haue liued godly, therefore he praieth for them imitating therin the goodnesse of God, requiring other men their giftes as his owne graces: and declaring vnto them that be present that those thinges which he praied for shal happen

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pen vnto all them whose death shall follow a godly life. And therefore he prayeth not to haue these thinges graunted vnto common and prophane men, because he should not be heard for them. The question being for what cause the minister shal pray thus, seeing the dead is to receiue according as he hath doone in his life: the minister is cleered albeit there come no gaine vnto the dead thereby, (for there is no mention of anie profit redounding vnto him) first because he is the messenger of the Lord, the Interpreter of his iudgements; and therefore in that his praier doeth make declaration of the deade his condition, and as it were put him in possession of the promises made to the faithful, which he knoweth cannot but be performed. And Secondarily, because he doeth therein imitate the goodnesse of God, requiring other their gifts as his own graces, & last of all because he declareth thereby vnto those ẏ be present, what is the rewarde of a godly life. He standeth much vpon the first cause of his prayer, that it putteth the deade as it were in possession of life, and al-

alleageth authoritie for the ministers, that they haue speciall giftes geuen them to discerne whose sinnes be forgiuen, & whose are retained, and accordingly in declaration thereof to forgiue or retaine, to admit vnto life or to exclude, according as hee doeth declare in those wordes: *Sic profectò ille, omnisq; illi similis præsul, iuxta paternarum iustificationum sibi indultas reuelationes, declarando & traducendo deo charos admittit & excludit impios*. This memorial of ỹ dead that Dionysius alloweth of, as receiued from the Apostles: resteth in the minister alone, because he hath special reuelation and discretion to discerne the good from the bad. There is no allowance here for other men to praie for the dead, whs haue not that discretion to discerne betweene the godly and the wicked. Moreouer Dionysius his praier is an admission of the dead into heauen: yours, are emissions or deliuerances out of Purgatorie: they are admitted onely to the benfite of his prayer, whom by speciall knowledge he is assured to be the elect of God: I neuer heard of anie refused amõg you, who had so much mony as would

pay

pay for a Dirige or a Masse of *Requiem*. By Dionysius his prayer, they are on the first day admitted into heauen: but for any helpe that wee can learne they haue by your prayers, a mã may come many a yeere after all your first daies worke, & yet if we will beleeue you, finde them in Purgatory. By Dionysius his doctrine we can neuer learne ỳ the people may pray for the dead, nor that the minister his prayer addeth any thing to the state of the dead, but is only a declaration of the Lord his mercie towardes his, and as it were an admission of them thereunto before men. I hope you will consider aduisedly that the doubt arising about this prayer for them, seeing the man is to be iudged according to that he hath doon in his life: and no benifite being alleaged to redound vnto the dead, but the chiefe defence to consist herein that the minister is a messenger betweene God and man of his iudgmentes, auctorized to pronotice according to that speciall knowledg and authoritie that is geuẽ vnto him: what slender defence you haue from Dionysius. Before I tolde you that it was not necessarie to followe you thus farre, seeing you

had no helpe from the Apostles their doctrine, and therefore you are not within the succession of their doctrine, for you are neuer able to proue that they taught any such doctrine of prayer for the dead as you hold. You see now we that as you haue not succeded them, no more haue you succeded Dionisius in your memoriall for the dead.

Let vs see what helpe you haue from Chrysostom, he saith that the memorial of the dead is a tradition of the Apostles, and that it bringeth much profit vnto them. It is true he saith so, and it is as true that the same Chrysostom saith not foure lines before, that it bringeth but litle helpe & profit vnto them, his wordes are these. *Procuremus illis aliquid auxilii, modici quidem: attamen inuenimus eos*. Dionysius in his memorial of the dead, findeth no helpe for thē, but maketh al the profit thereof to redound vnto the liuinge, and he saith this kinde of memorial was deliuered him from the Apostles. Chrysost. saith it bringeth much helpe vnto them, and he also telleth vs that so it is deliuered to them of his time, vnder the credit of the Apostles their tradition.

What

What shall we say in this varietie, one be-
ing contrary to another, and the same di-
verse from himselfe: but that it is better to
harken vnto God than vnto man, to leane
vnto the certaintie of his word, than to be
tolled this way and that waye after the in-
certainty of their opiniõs: saying with the
Prophet Haie: Shoulde not a people in- Esay. 8.
quire at their God? to the lawe, to the te-
stimony if they speake not according to
this word, it is because ther is no light in
them. Augustine his prayer for his mo-
thers soule (as you say) shall testifie what
was receiued as the tradition of the Apo-
stles touching the memorial for the dead in
his tyme: for I deny not but hee saith that
the church had a memorial of them at that
tyme. Whatsoeuer it was that hee prayed
to haue graunted from the Lorde vnto his
mother, hee himselfe confesseth that hee did
beleue his mother had obteined it before
his prayer. These are his wordes in that
same place. *Credo iam feceris quod te rogo,*
sed voluntaria mea approba Domine. I be-
leue that thou hast already performed that
which I desire of thee, but allowe my good

wil Lord. This prayer yeldeth no testimony of any satisfaction for her sinnes, that otherwyse shee coulde not haue bene deliuered frō: but contrariwise confesseth, that shee was deliuered from them before his prayer. This prayer acknowlegeth no necessity of duety layed vpon him by the lawe of God, but that it was onely the franck & voluntary gift of a man that wished well vnto her. And in very deed it is true that he saith it was volūtary, for he had no paterne or example in the canonicall Scriptures, neither in the olde nor yet in the new testament to leade him therunto. But these and such like are the frutes of natural affection and good intentes (as wee cal them) when they wander without the warrant of the word. By this that hath bene said, you may cleerly see that in your Doctrine of prayer for the dead, you neither succede the Apostles who neuer taught any such Doctrine: neither yet are ye [illegible] faithfull deliuerers of that, which some of the auncient fathers in the Churche haue left in writing touchinge this matter, as the practise of their tyme, howsoeuer degeneratinge

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and declining from the sincerity of the Apostles Doctrine. If building of Churches, erecting of Altares, and offering sacrifices therevpon, bee sure tokens and argumentes of the true faith of Christ, as you woulde proove out of Chrysostome: then the heathen men haue sure markes and tokens of the faith of Christ. For they builde Churches, erect altares, and offer sacrifices therevpon, then the superstitious people of all tymes haue geuen foorth sure argumentes of the true faith of Christ, for they haue alwayes abounded in these & such like outwarde thinges, being contēt to worke their discharge as they thought, from the renouncinge of themselues and from true obediēce: by the departing from some outwarde commoditie whereof they had sufficient store, notwithstanding that portion was gone. The Prophet Micheas Miche. 6. speaking in their person, declareth ỳ they were ready to offer thousandes of rammes in sacrifice, and riuers of oile vnto the lord: but hee telleth them that to doe that which the Lorde requireth of them, is preferred aboue al outwarde thinges.

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May hee ſetteth that which the Lord willeth & requireth in his word, againſt thoſe, to reproue them as things which he neuer required, when true obedience to his word was denied. And therefore when he hath ſpoken in their perſon as if they were of al men moſt deuoute and Religious, not ſeeminge to deny any thing of theirs vnto the Lord, in this manner and forme of words: wil the Lord be pleaſed with thouſands of rammes or with x. thouſand riuers of oile? as if he ſhoulde haue that waye whatſoeuer hee woulde: hee anſweareth as if all this were nothing of that which the Lord requireth, ſaying: He hath ſhewed thee o mā what is good, & what the lord requireth of thee &c. I tould you before that I founde none of thoſe gliſteringe workes in that regiſter, which the holy Ghoſt hath reſerued for all ages wherein to ſee & behold the beſt men and their workes. And nowe I tel you more, that the godly haue complayned, that the true Church of God was in the greateſt decay & moſt ruinouſe, when the material Churche was moſt gliſtering

and sumptuous, and that they had the least care of that, when they bestowed most care and cost vpon the other. Hierome cõplayneth of this in his tyme saying. *Multi aedificant parietes, & columnas Ecclesiæ substruunt; marmora nitent, auro splendent laquearia, gemmis altare distinguitur, at ministrorum Christi nulla electio est.* Many build the walles & pillers of the church, the marble shineth, the beames glister with gould, the altare is pointed & deuided with pretious stones, but there is no choise of the Ministers. If euer this complaint of Ierome was verified, it was in the tyme of Popery. For there was no want of beawty in the material temple, but the true temple was suffered to fall in to vtter decaye, and how coulde it bee otherwyse for there was no choise of the Ministers, who where to build the true churche of God, euery man was thought sufficiently able, whoe coulde read the Masse booke, albeit he vnderstode neuer a worde thereof. Hieron. ad Nepot. de vita clericorum.

My chiefe purpose is to geue you to vnderstande, that when the materiall church

churche hath bene in greateſt beawty, the godly and learned haue complayned, that men whoe are the true and liuing churche, haue bene the furtheſt from the true knowledge & feare of God. Which could not be otherwiſe, when thoſe who were to finiſhe that woꝛke, were altogither ignoꝛant, and no choiſe made of thē, but (as we ſay) tagge and ragge admitted therunto without any exception taken either againſt learning oꝛ life. And therefoꝛe you may cleerly ſee by Hierome his complaint, that building of Churches and Altars, are not the ſureſt notes of the faith of Chꝛiſt, becauſe thoſe haue bene builded, whē there haue bin ſuch ignoꝛant & lewde Miniſters, that it coulde not be otherwyſe, but that true faith and religion muſt goe to ruine and decay. Wee may plainly ſee and perceiue, that mē haue pleaſed themſelues ſo in thoſe kinde of woꝛkes: that the godly haue perceiued a decaye of the greateſt dueties, either to bee ſuppoꝛted by the gliſtring ſhewe therof, oꝛ elſe not to be eſpied & rightly examined. And the trueth is ſo, that they are in very deede ſo gliſtring to the ſight of a naturall

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man, as they doe easly cary him from the true sight and estimation of better things, to esteeme of them more basely thã they do deserue, and of the other more lightly thã there is any iust cause. And in verie deede, wee neuer haue seene or read that they haue bene in great credit, but that therupõ hath growne a smal accompt of true Christian workes and of the best deedes. Insomuch that the learned fathers haue debated the matter, whither that to mainteine and relieue poore men in their necessitie (who are the liuinge temple) were not as acceptable a worke to God, as to build a material temple of stone. *Quod templum Deo charius quàm homo? templum Dei vos estis (inquit Apostolus:) cùm pauperi manũ tribuis, cùm viro in suis necessitatibus subuenis, cũ errantem ad viam rectam reducis. O quàm admirabile & Deo gratum templum ædificasti!* What Church is dearer to god then man? you are the temple of god (saith the apostle,) when thou geuest thy helping hand to a poore man, whẽ thou doest succor a mã in his necessitie, when thou bringest him that

Eusebius de morte Hieron.

that is in errour into the trueth, o how wō-derfyl is that churche, and how acceptable vnto god which thou hast builded, saith Eusebius. If that tyme had not doted so greatly in the optniō of those glistering worke, that thereupon had growen the neglect of thother, what needeth such extollinge of mercy towarde the poore, as to call it a church wonderful in the sight of God? or what meaneth he to restraine the excellēcy & acceptation of it in this manner, [howe wonderfull and acceptable a churche is it vnto God,] if this his speach cary not in it a secrete reproufe and correction of the iudgment of flesh and blood touchinig those outwarde glisteringe workes, and a meaning to induce them to make more accōpt of the other? It is geuen forth of the godly, that they were mercifull men and well reported of in their tymes, but as for many of those, whoe haue left such glitteringe workes behinde them, they haue bene better reported of by the ages whoe neuer knewe them, than euer they were in their owne tyme, for their dealinges while they liued haue had litle mercy in them toward

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the poore. By all likelyhoode they were of opinion, that that which they purposed to doe at their death should make amendes for all. That we may ioyne in this contention for good workes, set foorth your best men and best woorkes. Let there be on your part, a greate number that haue builded Churches, Hospitalles, and Colledges, departing liberally from a great portion of their goods to such endes & purposes: those are of your best sort, for all of you doe not leaue suche fruites behinde: And we will set against these an infinite number of men, who in the cause of God his truth, to get glorie vnto him, and to confirme their brethrē in the Gospel, haue departed not from a portion of their goods and landes: but from all the comforres & commodities of this life, yea & frō life it selfe. Now let iudgmēt proceed whether of these be more excellēt workes. Irenæus affirmeth that this woork [of confirming the Gospel with our blood] is the principal & chiefe effect and fruite of loue. He maketh it a speciall noate to discerne the Church by, that it sendeth multitudes Iren. lib. 4. ca. 63.

of Martyrs vnto God, whereas Sathan albeit he hath now & thã his martyrs as wel as Christ, yet they are but a fewe, nothing comparable in nũber & multitude with the rest: There is in the church saith Irenæus, *Precipuũ dilectionis munus, quod est pretiosius quàm agnitio, glorioſius quã prophetia, omnibus reliquis charismatibus supereminens: quapropter ecclesia omni in loco ob eã quam habet erga deum dilectionem, multitudinem martyrum omni tẽpore præmittit ad patrem.* He calleth martyrdom the chief effect of loue passing other gifts, & because ẏ churche hath this, he affirmeth ẏ therefore she sendeth multitudes of martyrs at al times vnto the father, proceding to declare that albeit sathã labour to haue that in shew wᵗ Christ hath in truth, yet he commeth infinitly short of ẏ nũber & multitude that standeth to death in Christ his cause. As your accusation of our want of good works, is the same that hath bin made by auncieñt heretikes against ẏ church of god in former times: so in this our answer we are nothing diuerse but altogither agreeing with that which Augustine speaketh for the purgation of the Church in his time. His woords are these. *Quid tanti erroris longa defensione implicamini? fruges*

in agro, frumenta in area quærite: apparebunt facilè seseque offerent ipsa quærentibus: quid nimis in purgamenta oculos intenditis? quid ab opimi horti vbertate imperitos homines sepium asperitate terretis? Est certus aditus quãuis paucioribus notus, quo possit intrari, quem vos aut esse non creditis, aut inuenire nõ vultis. Sunt in Ecclesia Catholica innumerabiles fideles, qui hoc mundo non vtantur; sunt qui vtantur tanquam non vtentes, vt ab Apostolo dicitur, quod illis temporibus iam probatum est quibus ad idolorum cultum Christiani cogebantur. Quot enim tunc patres familias rusticani, quot negotiatores, quot milites, quot primates vrbium suarum, quot denique senatores vtriusque sexus hæc omnia vana & temporalia reliquentes, quibus vtique quamuis vterentur non detinebantur mortem pro salubri fide ac religione subierunt demonstrauerunt q; infidelibus a se potius illa omnia quem se ab eis esse possessos.

Auguſt. de moribus eccleſ. cathol. lib. 1. cap. 35.

Auguſt. willeth them to looke at the corne & to let the chaffe alone, to looke ouer the hedge that is ſtopped and ſtuffed with thornes, vnto the field that is ful of fruite & good Corne, he blameth thē for being too much geuen to behold their conuerſation

beside the name, had nothing else of christianity: whom he compareth to chaffe and thornes. He telleth them that albeit this fielde of the Lordes be hedged about with thornes, & many euill men and of wicked conuersation make profession to be of that number: yet for all that there is an entry into it, although it be knowen onely vnto a fewe: which (saith he) either you beleeue not, or els wil not finde. He proceedeth to open vnto them this entry, whereby they may passe to take a viewe of the Lord his fruiteful fielde, leading them to the times of persecution, when so manie of al estates and degrees, declared that they vsed the world as if they vsed it not, by leauing all their goods and their life it selfe for the cause of the Gospel. Hee professeth that this entrance to take a vewe of the Lorde his haruest, is knowen to fewe. I pray you, obserue that in Augustine, for the way that you make to leade vs to discerne of the Church, is knowen to all, euen to wicked men, it is so glorious and glistering. I would we had not cause to say vnto you with Augustine: *Fruges in agro, frumenta in area*

in aream querite, quid nimis in purgamenta oculos intendistis? Seeke for good corne in the barne, why doe you looke ouermuch vpon the chaffe? Now I am to craue of you, that you woulde diligētly cōsider, whether there be not iust cause to speake against this rotten fruite that you bring foorth, and whether you be that good tree that is nourished with the sappe of God his word and bringeth foorth fruite like vnto that, that is left vs as a patterne in the Kalender of christian woorkes.

Assertion. Apostolica.

For the third it is written: *Constituit vos spiritus sanctus episcopos regere ecclesiam dei, quam acquisiuit sanguine suo.* Act. 20.

Pro patribus tuis nati sunt tibi filii, constitues eos principes super omnem terram, memores erunt nominis tui domine in omni generatione & generationem. Psal. 44.

Patres (inquit Augustinus) *missi sunt Apostoli, pro Apostolis, filii nati sunt tibi, constituti sunt episcopi. Non ergo te putes desertam quia non vides Petrum, quia non vides Paulum, quia non vides eos, per quos nata* Augustin.

es de prole tua tibi creuit paternitas, hæc est ecclesia catholica. Quatuor esse euangelia nobis nõ prodit scriptura, neq; tres personas deũ vnum esse, atq; adeo ne reperitur quidẽ persona nomen in scripturis de Dẽo dictũ, sicut nec trinitatis. Nos tamẽ tres personas dicimus, nõ quia scriptura dicit (inquit Aug.) sed qua scriptura nõ contradicit, & quia sic ab Apostolis & eorũ successoribus traditũ accepimus, quorũ etiã esse traditionẽ vt paruuli baptizetur Dionysius et Origenes testãtur. Irenæus Apostolorũ temporibus proximus fuit, cuius verba hæc sunt: Agnitio vera est apostolorum doctrina, & ecclesia antiquus status in vniuerso mũdo secũdum successiones episcoporum, quibus illi eam quæ in vnoquoque loco est ecclesiam tradiderunt, quæ peruenit ad nos vsq; custodita. Et alio loco ius tantum Episcopis obedire iubet, qui successionem habent ab Apostolis, qui cum successione episcopatus, charisma veritatis certum acceperunt. Reliquos verò qui absistũt a principali successione, quocunque loco colligãtur suspectos haberi vult. Tertul. cupio (inquit) ostẽdãt mihi ex qua authoritate prodierunt. Edãt origines ecclesiarũ suarũ, euoluãt ordinẽ Episcoporũ suorũ, ita per successiones

August. lib. 7. de trinit. Cap. 4.

Dionysius cap. 7 de eccles. hierarc. Orige. lib. 5. in Epistol. ad Roma. Libr. 4. capi. 63.

Idem. lib. 4. cap. 43.

De præscrip. aduersus hæreticos.

ſiones ab initio decurrẽtẽ, vt primus ille epiſcopus aliquẽ ex apoſtolis vel apoſtolicis viris, qui tamẽ cum Apoſtolis perſeuerauerit habuerit authorẽ et anteceſſorem, hoc enim modo eccleſiæ Apoſtolicæ cenſus ſuos deſerunt. Sicut eccleſia Smyrnæorum Polycarpũ a Ioanne collocatum refert: ſicut Romanorum Clemẽtem a Petro ordinatum edit. Proinde vtiq́, & cæteræ exhibẽt quos ab apoſtolis in epiſcopatu cõſtitutos apoſtolici ſeminis traduces habeãt. Now you ſee that the true & very church of Chriſt is that which hath her ſucceſſiõ of biſhops frõ thapoſtles, which biſhops with the ſucceſſiõ of their biſhopricks hath receiued the certain grace of truth, that is to ſay the ſacramẽt of the holy orders by impoſitiõ of hãds, in the which god geueth the ſaid grace, as Paule witneſſeth ſaying to Tim. *Admoneo te vt reſuſcites gratiã dei quæ in te eſt p impoſitionẽ manũ mearũ* 2. Timot. 1. And alſo that the auncient ſtate of the church through the world not in one place or two, is the true doctrine of the Apoſtles (*Teſte Irenæo*) which cõcordeth with this ſaying of the Prophet Ieremy. *State ſuper vias, & videte & interrogate de* Teſte dicto Ireneo. Ieremi. cap. 6.

antiquis, non nouis, quæ sit via bona, & ambulate in ea, & inuenietis requiem animabus vestris. Scriptura refert Apostolos ieiunantes & orantes imposuisse manus Paulo & Barnabæ, quos ex præcepto spiritus sancti mittebant ad prædicandum Euangilium. Si in collatione ordinis nulla infunderetur gratia, non esset opus tanta præparatione. Which grace is that *certũ charisma*, which Irenæus saith before, must be receiued with the succession of their Bishoprickes, for if they receiue not that *per impositionem manuũ* of the former Bishops so ordeined, they are not (by the saide Irenæus wordes) to be obeyed.

Actes. 13.

A proofe against the puritans and familie of loue.

Answeare.

YOu say there is a continuall succession as well of Bishoppes as of doctrine in the church, from the Apostles time vnto this. For proofe of your succession as well of Bishoppes as doctrine. You alleage a place out of the Actes *cap. 20. ver. 28. Constituit vos spiritus sanctus Episcopos regere ecclesiam Dei, quam acquisiuit sanguine suo.* Heere is not one

one word for succession either of Bishops or Doctrine, no not one word that can bee wrong that way, and I hope you doe remember that to haue bene your purpose to proue. These wordes that you haue alleaged, signifie thus much in our tongue: The holy Ghoste hath appointed you Bishops, to gouerne the church of god, which he hath purchased with his bloode. What I pray you is here to bee gathered for continuall succession? In this place the Apostle telleth the Bishoppes of Ephesus that their charg is great, to be betrusted with those whom the Lord hath purchased with no lesse price than his bloode: But as for succession of Doctrine and Bishops, that it shalbe continuall, there is not one worde that soundeth that way. And therefore I pray you euen as you tender your owne saluatiõ, that you would not suffer your selues to be carried away with so weake groũds. But I pray you seeinge this witnesse cometh from heauen, let vs heare more of him. And good reason it is that he shoulde be heard at large, for he is the onely witnesse that you bringe from aboue, to testifie

with you for your doctrine that it is Apostolicall. I pray you read the two verses followinge this, which you haue alledged. You shall finde it there written thus. *Ego enim, noui hoc, quod ingressuri sunt post discessum meum lupi graues in vos, non parcentes gregi: & ex vobis ipsis exorientur viri loquentes peruersa, vt abducant discipulos post se.* Doe you not see that he forewarneth the Bishops of Ephesus to looke wel to themselues, and to their charges, because he knew that after his departure woolues would enter vpon the flocke, and that out of themselues woulde arise men speaking peruerse thinges to drawe disciples after them. Heere is a prophecy that Woolues shal shortly enter into the flock: May which more is, there is heere a foretelling that some of themselues shall degenerat into woolues. This authoritie therefore that foretelleth ỹ entring in of wolfs, & prophesieth of the degenerating of some of themselues into woolues, is a weake ground to builde succession vpon, & to perswade vs that wee ought to imbrace that doctrine, wch can bring for it only succession of good persons or places. If you shal well

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weigh that place, you shal finde that it is not possible to speake more directly against succession then that place doeth.

Augustine vpon the Psalme 44. affirmeth that the church may not take her self to be forsaken because she seeth not Peter & Paule, but he prooueth not, neither speaketh so much as one word for a continuall succession of Bishops, to continewe vnto the end of the world as a marke of the true church, whoe are to deliuer their places orderly, and their doctrine truly without any corruption vnto others. Peraduenture you thinke that because Augustin interpreteth this place of scripture so, that he will haue the childrē to signifie bishops, & then saith in the plural nomber that they shal remember thy name for euer: that therefore there must be a continual succession of Bishops. This error groweth vpon the ignorance of the Hebrew tongue: for ther the verbe is in the singular nōber, & so it is in the trāslatiō of the *Septuaginta*. It is likewise so interpreted by Hierom, who had more skill in the Hebrew tongue then Augustine had, and referred not vnto Bishoppes but vnto

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the Churche, that thee shall remember the name of the Lord for euer. His wordes are these: *Regina qua steterat a dexteris tuis in vestitu deaurato, & iussa fuerat obliuisci populi & domus patris sui, iterum ille dictum erat, pro patribus tuis nati sunt tibi filij, constitues eos principes super omnem terram: intelligens quanta sit decoranda gloria, & quibus præmijs sublenanda, conuertit ad sponsum voces suas: & pollicetur recordaturam se semper nominis sponsi, in omni generatione & generatione.* Hieron. ad princip. virgin. You may heare howe Ierome saith it is the Churche that shal remember the name of the lord for euer, and not as you woulde haue it the Bishoppes onely.

That the Churche receiueth foure Gospelles and no moe, that it geueth the name of Person & trinity vnto God, not because the scripture expresly directeth vs in these thinges, but because it doeth not speake against then (as you say) and because it is so deliuered vnto vs from the Apostles: doeth nothing at all proue, that the groundes of faith & religion which the apostles taught, shall remaine vnto the ende of the worlde

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in the safe custody of Bishops: & that they shall truely deliuer thē ouer to their successours, so as we may safely sticke to succession as a true note of the Churche. I doe meruaile that you doe so greatly forget your selfe and the matter that you haue taken in hand to proue. Is this the doctrine of the Apostles touching saluation, or their tradition? your purpose is to prooue that the doctrine of the Apostles left in writing cōcerning the grounds of faith & Religiō, is deliuered frō Bishop to Bishop in ỳ true sense & vnderstāding therof, by a perpetual succession for the benefite of the Churche. Therfore as before you coulde finde no succession of person, so here you faile in finding succession of doctrine. If al that is brought be true, yet is nothing proued but a succession of some tradition. For there is not one word spoken for the reseruing of the scriptures vnto the church in the true sense and vnderstāding therof. Nowe for the things themselues, the Churche of God by the word tryeth true teachers from false Prophetes, & true Doctrine from counterfaite and corrupt. And so are we exhorted to doe,

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And albeit the ſcripture hath not expreſſly ſet downe the very woords of Trinity and perſon, yet hath it ſet downe al that trueth which is conteined in theſe woords, wherby the church was directed to make choiſe of ſuch woordes, for the better explaning of matters in controuerſy. It appeareth by Auguſtine that the Churche had not onely the ſcriptures not ſpeaking againſt the name of Trinity, but leading them to to vſe that name. His woordes are theſe.

Auguſt. de temp. ſermo. 190. *Nobis autem ſufficiat ſcire de Trinitate, quod Dominus exponere dignatus eſt: quod ergo dicit ad Apoſtolos: ite, & baptizate omnes gentes, in nomine patris, & filij, & ſpiritus Sancti, Tria nomina audio, & vnũ dicitur nomen, non enim dixit in nominibus, ſed in nomine.* You heare Auguſtine his iudgement that touching the Trinity it is ſufficient for vs to hold that which the lord himſelf hath declared therin.

The place which you doe alledge out of Iren. lib. 4. ca. 64 Irenæus maketh greatly againſt you, and your Churche, and ſo wil it appeare vnto any indifferent reader. But you haue not

dealt simply herein, for ye haue kept backe that wh bewrayeth your cause, breaking of the sentence, where ther was no manner of point, no not so much as a comma. I will set downe the whole vnto you, and let your selfe be your owne iudge, whether you or whosoeuer did deliuer it vnto you, hath dealt well and simply herein. *Agnitio vera est Apostolorum Doctrina, & antiquus Ecclesiæ status in vniuerso mundo & characterе corporis Christi, secundùm successiones Episcoporũ, quibus illi eam quæ in vnoquoque loco est Ecclesiam tradiderunt, quæ peruenit ad nos vsque custodita sine fictione, scripturarum tractatione plenissima, neque ablationem recipiens lectio sine falsatione, & secundum Scripturas expositio legitima & diligens, & sine periculo, & sine blasphemia: & præcipuum dilectionis munus quod est pretiosius quam agnitio, gloriosius autem quàm Prophetia, omnibus autem reliquis Charismatibus superaminens. Quapropter Ecclesia omni in loco ob eam quam habet erga Deum dilectionem multitudinem martyrum in omni tempore præmittit ad Patrem.*

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Hee placeth true knowledge in the Apostles doctrine, and in the olde state of the Churche, as knowledge was geuen therof by those Bishops, to whome the Apostles committed the Churches, that were then in the tyme of Irenæus in any place. All the succession that heere is mencioned, is restreyned vnto those Bishoppes who weare immediatly after the Apostles, at whose hands they receiued those Churches. Now that this knowledge came truely to him & his time from those Bishops: this inducth him to thinke so, because they receiued frō them, *Scripturarum tractationem plenissimam*: A plentiful treatise of the Scriptures, without suspicio of forgery or falli-fying. Secondly because they receiued frō them (as hee saith) *Expositiones legitimas secundum scripturas, & sine periculo, & sine blasphemia*: Diligent and lawfull commē-taries & expositions agreable to the scriptures, not conteyninge any blasphemy or errour: Whereas Heretikes will not haue their expositions measured by scriptures, but scriptures measured by their expositions & interpretations of them: affirming

that

that they onely haue the true sence therof becauſe they are the Church that cannot erre: Thirdly becauſe there was in that auncient state of the Churche to be seene, *Præcipuum dilectionis munus:* The greateſt fruite of loue euen to offer themselues vnto martyrdome in great numbers and multitudes, by reason of that loue which they did beare vnto God and his Gospel: *Multitudinem enim martyrũ præmittit ad Deum patrem.* If this testimonie of Irenæus had holpen you, it shoulde not haue mencioned those Bishops onely to whom the Apoſtles deliuered the Churches, but spoken of an orderly succeſſion of them to continue forever without anie restrainte, Neither should he haue spoken so sparingly of the matter, as to haue saide it came safe to their handes, who were so neere the Apoſtles time by them who succeeded the Apoſtles: but without anie suſpicion of alteration, he shoulo haue geuen it forth as a matter appointed and eſtabliſhed, whereby to keepe doctrine safe vnto the Church for euer. And last of all he should haue suppreſſed the notes of their faithful-

nes, consisting in the reseruing of the scriptures without forgery or falsefying: and in warranting their expositiõs by scriptures: & in hauing to be seene the principal effect of loue: wh is multitudes of martyrs dying for the Gospel, and haue sent vs only vnto succession, charging vs to receiue that wh we shal finde obserued there, without any further question, because succession was appointed to bee an infallible note of the Churche in al tymes, which is the piller of trueth. You see he dealeth farre otherwise. If wee had receiued from your Bishops a diligent examination of your writings by the scriptures, (& that ye had not left them & gone to fathers, councels, & traditions, charging vs to sticke vnto succession) with that other note which he calleth the principal effect of loue: than might we haue said with Irenæus, *Agnitio vera peruenit vsq; ad nos*. As this place flatly condemneth your Churche, where there is neither the confirming of your writings & preachings by scriptures, neyther yet that other note of plentifull witnessing to the trueth by death and martyrdome, so doeth it strongly establishe ours, and iustifie it to haue true knowledg

knowledge in it, and to bee agreable to the ancient estate of the churche, because those three notes that hee speaketh of are apparantly to be seene in our churches. For we haue the scriptures plentifully set foorth, we warrant our expositions by scriptures: & we haue & doe sende daily multitudes of martyrs vnto the father, whoe testifie his trueth vnto the woorld, & seale vp the assurance therof with their blood. Your other place out of Irenæus doth help your cause no more then the former. May the circũstãces of the place doe vtterly ouerthrowe the meaninge that you would make of it. Which that it may plainly appeare I wil set downe vnto you togither with your place, those woordes also that goe in order and next before & after it. *Intelligentes fulgebunt quemadmodum claritas firmamẽti, & a multis iustis sicut stellæ in secula. Et adhuc quẽadmodum igitur ostẽdimus siquis legat scripturas. Etenim dominus sic disseruit discipulis post resurrectionẽ suam a mortuis, & ex ipsis scripturis ostẽdẽs eis quoniã oportebat pati Christum & intrare gloriã suã, & in nomine eius remissionem peccatorum* Iren. aduersus hæreses Valent. lib. 4. cap. 40.

prædicari in toto mundo, & erit consumma-tus discipulus & similis patrifamilas, qui de thesauro suo profert noua & vetera. Qua-propter eis qui in ecclesia sunt presbiteris ob audire oportet, qui successionem habent ab Apostolis sicut ostendimus, qui cum Episco-patus successione charissima veritatis cer-tum, secundum placitum patris acceperunt. Reliquos verò qui absistunt a principali suc-cessione, quocunque loco colligantur suspe-ctos habere, vel quasi hæreticos & malæ sen-tentiæ, vel quasi scindentes & elatos & sibi placentes, aut rursus vt hypocritas questus gratia & vanæ gloriæ hoc operantes. Omnes autem hi decedũt a veritate, et hæretici quidẽ alienum ignem afferentes ad altare dei, id est alienas doctrinas, a cælesti igne com-burentur, quemadmodum Nadab & Abiu.

The matter he speaketh of immediatly be-fore, is to declare what excellencie a man atteineth vnto by the reading and know-ledge of the Scriptures, & ẏ our sauiour Christ prooued after his resurrection vnto his disciples out of ẏ scriptures, that christ ought to suffer and so enter into his glorie: and thereunto addeth that he is a good di-sciple

sciple & like vnto ỹ good man of the house, who bringeth out of his treasure prouision newe and olde: Immediatly hereupon he bringeth in that sentẽce which you alleage wherefore we must obey those Bishoppes that are in the Church, who togither with the succession of their bishoprickes, haue receiued the sure gift of trueth, according to the good will of the father. There is not *secundùm impositionẽ manuum*, as you woulde willingly gather. All his speach before was of the trueth and scriptures of God, this that you haue alleaged beginneth with the note of illation or inferring [*Quapropter*] wherfore, &c. And the thing brought in therebpon is, that those Bishops ought to be obeied, who haue receiued the grace & gift of trueth according to the good pleasure of the father: All other which haue not this principal successiõ of truth, he maketh either heretikes, schismatiques, or hypocrites, affirming that they fall from the trueth which before he had called the principall succession. And continuing stil in the same matter he affirmeth that those who bring strange fire, that is

(as hee interpreteth it) straung doctrine, shalbe burnt w heauenly fire as was Nadab & Abiu. So that ẏ whole chapter rũneth vpon the word of god & true doctrine, which he calleth the principall succession, without the which he would haue vs to suspect any bishop what succession soeuer he had of place. And if al this can not satisfie you, that his meaninge is to make no accompt of succession of person & place, whẽ the principall succession of trueth is wanting: turne vnto the next chapter, wher the same matter is continued, & there you shal find these words. *Ab omnibus igitur talibus absistere oportet, adhærere vero his, qui & Apostolorum (sicut prædiximus) doctrinã custodiunt et cum presbyterij ordine sermonẽ sanum & conuersationẽ sine offensa præstãt, ad informationẽ & correctionẽ reliquorũ.* Where you may plainely see what succession he spoke of before, euen the successiõ of the Apostles doctrine. Al the patching & piecing in the world, can neuer make hole this breach that Irenæus hath made into your successiõ of persons, & you may clearly vnderstãd what cost & paines you haue bestowed in vaine, in labouring to bring in

your

your sacrament of orders & imposition of hands, as being vnderstood by that, which he calleth the gift or grace of trueth. If the word [trueth] can not moue you, the circũstãces (if ye wil not be willingly blinded) cã not but perswade you. I doe therfore w̃ your owne authoritie reply against you, that al those are to bee suspected, what successiõ soeuer they bring of person or place, that bring not w̃ thẽ the principal successiõ, w̃ is the doctrine of the Apostles. If true doctrine went alwaies with succession of bishops, what needeth Iren. to speake of any diuorse betweene thẽ? nay, what needeth hee to wil vs to looke vnto the trueth making the principal successiõ, ẏ as for your neighbours that stãd in the margẽt, if your weapon were answerable to your good will, I would tell them, that you haue bid battaile vnto them: But in as much as I see you fal downe in the fielde, your owne weapon taken out of your hand, & your self woũded withal, I haue more pitty of you, thã of thẽ: & therfore there shal no beacõ burne (by my cõsent) to warne any to beware of warre frõ you: vntill I see you recouered of som of those dãgerous woũds, that you haue taken already.

From Irenæus you passe to Tertullian, with whom it will fall out, that you shall finde as little helpe for your purpose, as you haue had before from Irenæus. And because you suppresse alwaies that that maketh against you: I am here inforced, as before, to set downe that which immediatly goeth before, and also followe the wordes by you alleaged. *Cæterùm si quæ audent interserere se etati Apostolicæ vt ideo videãtur ab Apostolis traditæ, quia sub Apostolis fuerunt: possumus dicere, Edant ergo origines ecclesiarum suarum: euoluant ordinem episcoporum suorum, ita per successiones ab initio decurrentem, vt primus ille episcopus aliquẽ ex apostolis vel Apostolicis viris, qui tamen cum Apostolis perseuerauerit habuerit authorem & antecessorem. Hoc enim modo ecclesiæ Apostolicæ census suos deferunt, sicut Smyrnæorũ ecclesia habẽs Policarpum ab Ioanne collocatum refert, sicut Romanorum, Clementem a Petro ordinatum edit, proinde vtique & cæteræ exhibẽt, quos ab Apostolis in episcopatu cõstitutos Apostolici seminis traduces habeant. Confingant tale aliquid hæretici.*

Tertul. de præscrip. aduersus hæreticos.

Quid

Quid enim illis post blasphemiam illicitum est? Sed & si confinxerint, nihil promouebunt. Ipsa enim doctrina eorum cum Apostolica comparata, ex diuersitate & contrarietate sua pronunciabit, neq; Apostoli alicuius Autoris esse, neq; Apostolici. Quia sicut Apostoli nõ diuersa inter se docuissent, ita & Apostolici non contraria Apostolis adidissent, nisi illi qui ab Apostolis descuerũt, & aliter prædicauerunt. Ad hanc itaque formam prouocabuntur ab illis Ecclesiis, quæ licet nullum ex Apostolis vel apostolicis autorẽ suum proferãt, vt multò posteriores: quæ deniq; quotidie instituuntur: tamen in eadem fide conspirantes, non minùs apostolicæ deputantur pro consanguinitate doctrinæ. Ita omnes hæreses ad vtramq; formam à nostris Ecclesiis prouocatæ, probent se quaqua putant Apostolicas. If any would therfore be accompted Apostolicall churches, because they liued vnder the apostels, & in their time: let such churches shew what Apostle did first founde theirs (saith Tertull.) Wee are not in theire tyme, neither claime wee priuiledge in any such respect: but marke what followeth: If they

could forge such a succession (saith hee) belike then it is not altogither vnpossible so to doe, yet would it helpe them nothing, because the Apostles doctrine compared with theirs, would bewray it not to bee the Apostles nor Apostolical. You haue cause therefore to bee ashamed euer hereafter, to make successiõ of bishops a necessary note of the church, ẅ by Tertull. his iudgement is subiect to forgery, & if it were not, yet could not proue any ting at al (as he saith) when the doctrine of the Apostles shalbe found diuerse and disagreeing from theirs. You may see that he wil haue the Apostles doctrine, to confute & ouerthrowe that succession which vpholdeth any doctrine contrary or diuerse from theirs. And consider this one thing wel I pray you, that he saith Heretikes are to be brought to the triall of the Apostles doctrine, by those Churches which albeit they bring none of the Apostles nor Apostolicall men for theire Authors and first founders (as being a long tyme after them) yet are neuer a whit the lesse to be accõpted Apostolicall, by reason

of

of their kindred & alliaūce w̄ the Apostles doctrine. He affirmeth plainely and in expresse woordes, that the churches which were long after the Apostles tyme, are to be tried whether they be apostolical or no, by that Doctrine which the Apostles deliuered: But as for these Churches that were next vnto the Apostles time, they dare be boulde (saith hee) to prouoke Heretikes ioynelȳ to the triall of succession as wel of person, as of doctrine. Succession therfore of Bishops is (by Tertullian his iudgement) no triall of Churches at this time, his authoritie hath vtterly ouerthrowē that holde of yours. Marke wel the woords for they are Tertullian his woordes and not myne. *Ad hanc itaq; formam prouocabuntur ab illis Ecclesijs, quæ licet nullum ex apostolis vel Apostolicis viris authorē suum proferunt, vt multò posteriores, quæ deniq; quotidie instituuntur, tamen in eadem fide conspirantes, non minùs Apostolicæ deputantur pro consanguinitate Doctrinæ.*

From this place of Tertullian wee haue a playne Doctrine, that whatsoeuer the fathers

fathers haue spoke for succession of Bishops, as a marke to make knowne the true church: by the same is to be restreined vnto those tymes that were nere vnto the Apostles. For of other churches hee saith, albeit they bring none of the Apostles or Apostolical men for there authours, as being long after them: neuertheless agreeing with them in faith and Doctrine, they are to be accompted Apostolical as well as the other, because of their alliance by Doctryne. The very woordes that immediatly goe before these which you haue alleaged, do put the matter out of doubt, that this triall of succession is onely ment for such Churches as were nere the Apostles time. His woordes are these: *Cæterùm si quæ audent interserere se ætati Apostolicæ, vt ideo videantur ab Apostolis tradita, quia sub Apostolis fuerunt, possimus dicere: Edãt ergo origines Ecclesiarum suarum, euoluant ordinem Episcoperum suorum, &c.* But if any dare intrude themselues into the Apostles tyme, that they should be accompted Apostolicall, because they were vnder the Apostles: we may say let those then shew

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the original of their Churches, let them recite the order and succession of their Bishoppes. I hope nowe Syr that you doe plainely see, what little helpe you haue frō these authorities that are alledged by you: & that you doe wel consider howe vnfaithfully they haue bene aduouched, what cutting and paringe you haue made of them, and howe that ther is not one of your witnesses brought to proue your Churche to be Apostolical, if you had suffered him to tell out his tale, and not stopped his mouth in the middest of his speach: but woulde haue vtterly ouerthrowne your cause, and established ours which you labour to ouerthrowe. And therefore I doe beseech you in the feare of God to looke well vnto it. Perule the places againe, consider better of them, and marke the iudgements of god vpon you & your cause, that your very witnesses shoulde be way you, euen those that you deliberatly & of purpose haue picked out to speake for your purgation. If I might haue prescribed those fathers what to say against your cause, and for ours: I coulde haue deuised no better matter than they

they haue vttered, eue̅ in the places by you alleaged. Irenæus saith plainely that the trueth hath discended from the Apostles to his tyme without forgery: because the scriptures were faithfully deliuered vnto them: and because all their commentaries and expositions were warraunted by the Scriptures: You doe not warrant your expositions by Scriptures, but contrarywyse will haue the Scriptures to haue warrant from your expositions: for you must geue the sense and meaninge thereof, because it is of and in it selfe, as you saye afterward, *Mortua vox*, a dead word.

Hee saith in the other place, that those Bishoppes, that depart from the principall succession of true doctrine, whatsoeuer they haue to say for their succession of person and place, are notwithstanding to bee suspect of Heresy or schisme. What neede was there to make mencion of the trueth, as the principall succession, that we shoulde be suspicious of those Bishops, that had no such succession from

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the Apostles: if the succession of the trueth be (as you say) kept and reserued in a continuall orderly succession of Bishoppes: if wheresoeuer that succession bee of persons, the other of Doctrine bee vnseperably bounde thereunto. For if wheresoeuer there be this succession of Bishoppes, there wee must looke vndoubtedly to haue the trueth, then is that of person, the principal succession, and the other of trueth, but a companion, that wayteth and geueth dayly and dutifully attendance thereupon. If this bee so, then wee are first to inquire after the succession of persons, being assured there to finde the trueth: And in deede your proofes such as they be, are wholy alleaged for succesiõn of person, belike if you coulde finde that, you woulde not greatly passe for finding the trueth. You are contrarie to Irenæus herein, who maketh succession of trueth, the principall succession. As for Tertull. hee affirmeth plainly, that the doctrine of the apostles wil cõfute them, whosoeuer shall bring a diuerse doctrine, albeit they alleage for thẽ succesiõ of

persons

persons as you doe from the Apostles: *Ipsa enim inquit doctrina eorum cum Apostolica comparata, ex diuersitate & contrarietate sua pronunciabit, neq; Apostoli alicuius esse neq; Apostolici.* Hee affirmeth likewise that the churches who were long after the Apostles tyme, are to trie themselues Apostolical by their alliance wth the Apostles in doctrine. *Ad hanc itaq; formã prouocabũtur ab illis Ecclesiis, quæ licet nullum ex Apostolis vel Apostolicis authorem suum proferunt, vt multò posteriores: tamẽ in eadem fide conspirantes, non minùs Apostolicæ deputantur pro consanguinitate doctrinæ.* You see what helpe we haue for our religiõ, out of your strongest houldes. We haue in the scriptures the authenticall letters and Epistles of the Apostles, conteyninge the summe of that Doctrine, which they taught in those Churches that they planted which are rightly called by Tertullian the mother Churches. Wee haue the summe of that Doctrine left vs in wryting, which Paule taught at Rome, at Corinth, at Philippos, at Ephesus, and at Thessalonica, where hee founded Churches:

ches. You should first haue warrãted your religiõ by that doctrine, & frõ thence haue proceeded to let vs vnderstand, how that doctrine hath continued amongst you from time to time. You would beare the worlde in hand, that you deriue your doctrine frõ the Apostles and auncient Churches, yet you shunne as rockes all triall by the Apostles and those mother Churches, where their Chaires were placed, and their owne doctrine faithfully vnder their owne hands and seales deliuered. Let vs first see how you doe agree with the Apostles themselues, and then with those Bishops who haue succeeded them: how with the first & mother Churches, and then with those latter who haue beene planted after them. Let vs see you first knit vnto the heade, and then vnto the members. After your testimonies and allegations for succession, you adde these wordes: Now ye see that the true and verie Church of Christ is, which hath her succession of Bishops from the Apostles: Wherunto I answer that there is no eye so sharpe of sight, that

cã diſcerne any ſuch matter, by thoſe proofs that you haue brought: but euery man that hath not his eyes cloſed vp, may ſee plainly (by that light which your owne witneſſe haue geuen vnto this cauſe) that ſucceſſion of Biſhops is no note nowe in theſe later tymes whereby to diſcerne the Churche. You inferre likwyſe vpon ſuch authorities as you haue aduouched, that the ancient ſtate of the Churche through the worlde is the Apoſtles doctrine. I knowe you can haue no colour for any ſuch collection, vnleſſe you take liberty to chaung and tranſpoſe *Eſt* for *&*, and *&* for *eſt*, after your pleaſure: that whereas Irenæus ſaith, *Agnitio vera eſt Apoſtolorum doctrina & antiquus Eccleſiæ ſtatus*: You reade: *Agnitio vera & Apoſtolorum doctrina eſt antiquus Eccleſiæ ſtatus*. As for thoſe printes and markes of the olde ſtate of the Churche, which were in Irenæus his time, I proued before that they where cleane worne out, and no token of them to bee ſeene among you: for your expoſitions are not legitimat by Scriptures, but laid vpon vs by vertue

of

of the Churche, whereof you still plead possession, howe vniust soeuer your title bee. You woulde gladly find out of these wordes. *Certum charisma veritatis*: The Sacrament of orders: which you say is receiued together with their Bishoprikes: but the circumstãces of that place make the matter so plaine to be ment of the gift or grace of trueth, which bee calleth the principall succession, as no man that will vouchsafe to reade and compare it with that which goeth before and also followeth it, can possibly bee brought to make a doubt thereof. From your holy orders which you woulde wring out of this place, you proceede. I wil not say without order, I am sure without any occasion offered to the manner of ordayning Bishoppes, which you say must be by the laying on of handes of former Bishoppes so ordeined, or otherwise they are not to bee obeyed.

So that you secretly shoote at the ministery of the church of Englãd, that it is vterly vnlawful & not to bee obeyed, because our bishops which haue ordeined others, were

not themselues ordeined of your Bishops, that were before them. Doe you say that no man is a lawfull Bishop, but he that is ordeined of another Bishoppe? If that be true thē I dare say and can plainly proove, that your Bishops are vnlawfull Bishops, and therefore not to be obeyed. For from the beginning (as Hierom testifieth) there was no difference in the church betweene a bishoppe and a minister: but afterwarde when schismes grewe to be many and great in the Church, for the suppressing thereof one was appointed to be aboue the rest, which had the name of Bishoppe proper vnto him, which before was common vnto all, as the Scripture declareth. In those first times therefore of schisme, those Bishoppes must of necessitie be ordeined of others then bishoppes: because there were then no bishoppes in the Church, as now we doe speake of thē. And therefore by your owne reason, your owne bishops being as you affirme from the beginning, are illegitimate and not to be obeyed, because they were not ordeined of former Bishoppes: nowe that if they were

Hieron. ad Euagr. Titus, 1. ver. 5. 7.

were not lawfully ordeined thē selues, thē could they not lawfully ordeyne others: for other title then they had them selues they could not geue vnto others. By this descriptiō that you haue made of the lawfull ordeining & creating of bishops, ẏ whole broode of your bishoppes from the first vnto the last, standeth illigitimate & plainly conuicte of bastardie. We know and are assured by the truth of GOD his woorde, that it is lawfull for ministers of the word, to ordein them who are to labour in the ministerie of the woord: for thus we reade in the Epistle to Timothie. 1. *cap.* 4. *Ne neglige illud donum quod datum est tibi per prophetiam cum impositione manuum presbiterij.* Now there is no man, howe ignorant soeuer he be of the Scripture, or of the Greek tongue in the which the newe testament was penned, if he haue any skill in the Latine: that wil deriue *Presbyterium, non à presbyteris, sed ab Episcopis.* You may perceiue thē that they were *presbiteri* and not *Episcopi* ministers or elders, and not bishops (as now we speake of Bishoppes) that laide handes vpon Timothie 1. Tim. 4.

thie, when hee was called to the Ministerie of the woorde. You see therefore that at the ordeyning of Timothie they were *presbyteri* elders or Ministers of the woorde, which gaue this grace by the imposition of their handes, which you say can not bee geuen but by Bishoppes. Now if *presbyteri* Ministers of the word, may ordeyne other by impositiõ of handes. chẽ I truste we shal haue you more fauorable hereafter to ỹ Ministery here in England. If we haue nothing els to saye for it, yet at the least because they who in these last tymes haue bene the instrumentes of God to reforme Religion, and haue ordeined others to serue in the Ministery of the word and Sacramentes, were *presbyteri*: hauing from your Churche imposition of handes, whereby there is so great grace giuen as you saye.

True it is that imposition of handes was a consecration and putting a parte of men to serue in the Ministery of the woorde, by attending vpon reading,

ding, exhortation, and doctrine: accor-dinge as the Apostle declareth in this fourth chapter of Timothie: for when hee hath willed Timothie to attend vpon reading, exhortation, and doctrine, forthwith signifying that hee was called thereunto, and that it was his function to the end hee might therby the more bee touched with the matter, hee addeth these wordes: *Neglect not that gift or function which was committed vnto thee by imposition of handes.*

II.

This marke of that vocatiõ which doeth consist in attending vpon exhortation and doctrine continued in your Churche, *Tanquam cadauer veræ vocationis*, as it were a carkas of a true calling: for you attended not vpon the worde setting it foorth truely by exhortation and doctrine, which was the life of that calling: but found a greater gaine to get mony by, in attending vpõ the sale of masses and pardons, hauing greate gaine not only by thẽ that were liuing: but also by those that were long ago departed:

so that in verie deed there was nothing remaining beside the corps of the true calling. Unto this carkas and corps of the true calling, it pleased the Lorde in that great mercie wherwith hee loued vs, when wee were enemies vnto him: now againe in these latter daies after so lōg want therof, to breath in life & vital spirites: geuing vnto diuerse who had no more beside the olde marke of that calling, not only giftes of knowledg to be able: but of zeale also to be willing & boulde, euen whē the market of your Inuentions & Traditions was the greatest to publishe the Gospel of God, & to beate down your inuentions by doctrine & exhortatiō out of the word: giuing foorth euidēt testimonies thereby, that they were the true & lawful ministers of Christ, bebecause they had the trueth and life of the Ministerie, which in your Church was wanting, in as much as they did attend vppon exhortation and doctrine, according to the trueth of the woorde, whereunto in the Primitiue Churche men were appointed by imposition of handes. You speake nothing here of that which is

principal,

principall, that is of the election vnto that place and function after due examination had before, both of life and learning, without the which al your purest Canons account him as a Leyman, & appoint grieuous punishment for him that shall otherwise ordeine him: but so you haue the shadowe, you passe not for the bodie: so you may enioy the least of the accessaries, you can willingly want the principal. The occasion that you haue offered in ascribing so much to the imposition of handes, hath drawne me beside my purpose and meaning to speake, as you haue already heard touchinge that matter.

Assertion. Catholica.

For the fourth the Prophet saith. *In omnem terram exiuit sonus eorum, & in fines orbis terræ verba eorum, viz. Apostolorum.* Esay the Prophet saith. *Fluēt ad eum (scilicet montem Syon) omnes gentes, adorabunt eum omnes Reges, & omnes gentes seruient ei (inquit Propheta regius). & alibi. Apud te laus in Ecclesia magna. Et iterum copiosa apud eum redemptio. Eritis mihi testes in Hierusalem (inquit Christus) & in omni Iudæa, & Samaria, & vsq; ad vltimum*

Psalm. 18. Isa. 2. Psalm. 71. Psalm. 21. Psalm. 129. Actes. 1. Psalm. 18. Matth. 5.

mum terræ. In ſole poſuit tabernaculũ ſuum (inquit Propheta.) Non poteſt ciuitas abſcondi ſuper montem poſita: neq; accendunt lucernam, & ponunt eam ſub modio, ſed ſuper candelabrum, vt luceat omnibus qui in domo ſũt (inquit Chriſtus. Turpis eſt (inquit Auguſt.) omnis pars vniuerſo ſuo non congruens: tu cùm te partem cum Chriſti corporis membrum exiſtimari velis, quæ tamẽ ab hoc vniuerſo Chriſti corpore quæ ab omnibus his qui chriſtiani, qui catholici, qui orthodoxi cenſentur quamlibet magnis & locorum & temporum interuallis inter ſe deſiunctis tã admirabili conſenſu obſeruari vides, vt neq; temporum diuerſitas, neq; linguarum varietas, neq; locorum ingens intercapedo ladere concordiam eorum potuerint: Sed ſimiles liræ ſint & ſemper fuerint, quæ multas quidẽ & diuerſas habet chordas, vnam tamen ſymphoniã & ſonorum concentum vnũ amittit. Tu inquã, eum hoc vniuerſo vſq; eo nõ congruis, vt in deſpectum vniuerſi Chriſti corporis contraria potius facias omnia. Quid eſſe poteſt turpius? Quid indignius homine chriſtiano? aut qua poteſt eſſe nota illuſtrior, qua te non Chriſti colligentis verum ſatanæ ſpargẽtis miniſtrũ eſſe cuiuis cõſtare queat? Hæc Aug.

Pſalm. 18.

Matth. 5.

Auguſt. lib. 3. confeſſio. ca. 8.

Multa

Multa ſunt (inquit doctus Aug.) quæ in gremio Eccleſiæ me iuſtiſſimè teneant quæ ſequuntur. Aug. vtil.

Tenet conſenſio populorum atq; gentium.

Tenet authoritas miraculis inchoata, ſpe nutrita, charitate aucta, vetuſtate firmata.

Tenet ab ipſa ſede Petri Apoſtoli, cui paſcendas oues ſuas poſt reſurrectionem dominus commendauit vſq; ad præſentem Epiſcopatum ſucceſſio ſacerdotum.

Tenet poſtremò ipſum catholicæ nomẽ, quod nõ ſine cauſa inter multas hæreſes ſic eccleſia ſola obtinuit, vt cũ omnes hæretici ſe catholicos dici velint, quærẽti tamen peregrino alicui vbi ad catholicam conueniatur, nullus hæreticorum vel baſilicam ſuam vel domum audeat oſtendere. Hæc ille.

Catholicam dicit toto orbe diffuſam quia diuerſorum hæreticorũ eccleſia ideo catholica non dicuntur, quia per loca atq; per ſuas quaſq; prouincias continentur: hæc verò à ſolis ortu vſq; ad occaſum vnius fidei ſplendere diffunditur. Non eſt igitur obſcura catholica, non poteſt abſcondi ciuitas ſuper montem poſita, non poteſt ignorari mons qui impleuit vniuerſam faciem terræ. Aug. ſerm. 91. de tempore math. Againſt the puritans and family of loue.

Now

Now we that be the catholiques are ready to ſhewe and prooue, that the church which we profeſſe hath had and hath all the ſaid foure markes in her, which alſo had her beginning with Chriſt, his Apoſtles, and primitiue chnrche, and doeth deriue her authority faith and doctrine from them, in a continuall ſucceſsion of Biſhops: which is a moſte euident marke of the true Churche and Doctrine: as all the ſaid with diuers others famous and learned auncient Authors affirmeth: of the which ſome were of the Primitiue Churche, & therfore the meeteſt iudges thereof.

Anſweare.

TDuchinge the fourth noate of the churche, that it is catholique or vniuerſall, if you ſet it againſt particularity, meaning that the churche is not bounde to any particular place or perſon we doe imbrace it as a certaine trueth: But if you will haue the Churche alway diſcerned by the greater multitude, the ſcriptures will not

not suffer vs to ioyne with you in that. Your testimonies out of the Scriptures, as that of Isaie the seconde, and the testimonies next following out of the Psalmes: doe prooue that many people shall bee brought to the true knowledge & worship of god. For the vniuersal note [al] is so takē in the scriptures. And I am perswaded that you doe not thinke that all people and nacions in general shalbe brought to be of the true Churche: but as for comparison, whether that the number shalbe greater or lesse than they that are not brought to the faith, they doe make no mention therof. The other testimonies doe declare that the trueth shall come into many places, but whether those places shalbe moe or fewer than the reste, or whether the greater nūber of the inhabitātes of those places shalbe gayned by the trueth vnto God, they doe not speake any woorde thereof: yet I thinke that is the matter that you woulde willingly establishe hereby. Your last witnesse out of the Gospel, if it bee graunted you that it is spoken of the church in general, yet will it make nothing for vniuersality.

lity, vnleſſe any will imagine, that whatſoeuer is viſible or not hidden, is thereby forthwith made generall & common to al perſons and places. You alleage a large teſtimony for this vniuerſality, & doe quote in your margent Auguſt. *lib. 3. confeſ. cap.* 8. Where there is no more of all you haue alleaged to bee founde, ſaue the firſt lyne, which is: *Turpis enim omnis pars eſt ſuo vniuerſo non congruens.* Euery part is euill fauoured, that agreeth not with his whole. This Authority telleth vs what worketh the diſgrace of a part, euen this not to bee agreeable to that whole wherof he is part: As for your purpoſe it is to proue another thing, that multitude is the beauty & the right note of the Churche: howe that cã be proued out of this place I leaue it to your better conſideratiõ, whẽ you ſhal haue marked thoſe wordes, ꝑ doe immediatly goe before this place. *Quæ autẽ cõtra mores hominũ ſunt flagitia pro morũ diuerſitate vitanda ſunt, vt pactũ inter ſe ciuitatis aut gentis, conſuetudine vel lege firmatũ, nulla ciuis aut peregrini libidine violetur.* I feare your Informer hath of purpoſe con-

cealed

cealed the place, from whēce he hath feche that, which he coupleth with this sentence as if it were annexed thereunto: least hee should receiue a wounde that hardly would bee healed, where hee woulde gladly at the least seeme to giue one.

The woordes are directed against one man, who differeth from al that are called Christians in any place. This would help you if you had to deale against a sect that had but one patron, or against a man that would be accompted a christian, and yet for al that in doctrine bee contrary to al Christians. It is to weake to stand against a religion, that sundrie cōtries, Prouinces & Kingdomes doe imbrace. Before I had Augustine with a wrong direction, now I haue his name without any direction at al Such woordes as you haue set down heere are found in his booke contra Epistolam fundamenti, where you conceale that, which vtterly ouerthroweth all the foure notes of your Churche, and proueth them to be altogither insufficient to make true proofe where the Church is. Aug. contra epistolam fundamenti cap. 4.

These

These are the woordes that follow in that place. *Apud vos autem vbi nihil horum est quod me iuuet et ac teneat, sola personat veritatis pollicitatio, qua quidem si tam manifesta monstratur, vt in dubium venire non possit, præponenda est illis rebus omnibus quibus in Catholica teneor.* But amonge you where there is none of these thinges (saith Augustine:) that maye houlde me, there soundeth the onely promise of trueth, which if it bee shewed so manifest that it can not come in doubt: it is to be preferred before all those thinges, by which I am houlden in a Catholique Church. Hee had spoken before of Unitie and agreement of people, of authoritie begon with miracles, & increased with charitie, and holy conuersation, of antiquity, and succession of Bishops from Peter vnto his tyme, & also of vniuersality: and yet he professeth that the trueth when it is made manifest and playne, is to cary vs against them all. If the trueth bee boũd vnto Unitie, succeſſiõ, & vniuersalitie, so that these be the markes wherby we are directed to the true church, and therefore to the trueth, by what com-

mission

miſſion dare Auguſtine to put them a ſunder, whom Almightie God hath ioyned togeather (as you thinke) to continue one for euer. For if they be neuer ſundred, why maketh he a ſuppoſell of that that neuer happneth, eſpecially dealing with them, that were perſwaded that it was not ſo ſtrange a thing, but that it might yea and had alredy hapned? Or why ſetteth he, the trueth in ſpecie, that is: The trueth made open & plainly manifeſted: againſt thoſe markes of the Church: when as the trueth, whether in parables, playne ſpeach, or howſoeuer, is neuer founde ſundred from them as you thinke? Moreouer why doeth he trouble him ſelfe with comparing of thinges togeather, affirming that the one ſhall more perſwade then the other: if it bee impoſſible for the one to perſwade, but not for the other. For compariſon is of thoſe that bee like, but there is no reſemblaunce betweene a thing impoſſible, and that which may bee doone. Laſte of all howe agree you with Auguſtine, that ſaith, The plaine and vndoubted trueth perſwadeth more than them all: When

as you are of opinion, not onely that the trueth can not be had plainly, but that it cannot be had at all, but in and by them. You see that Augustine in this place vtterly ouerthroweth the markes and notes that you haue made of your Church, letting vs vnderstande that the trueth may bee sundred from all, euen from the succession of Bishoppes, which you make so great an account of: that (in your opinion) heauen and earth may sooner come together, then those two bee parted and put asunder. It standeth you vpon to make this breach vp againe, if it possibly can be performed of you, for it hath vndone al that you haue trauayled in al this time to establishe. It was not without cause therfore that Augustine both came in and went out so like a straunger, as no man coulde knowe (when once hee had made his apparaunce) where too haue him againe howe glad soeuer hee woulde haue beene, to haue spoken with him. But let it be admitted that Augustine spoke of a matter that coulde not come to passe, when hee saide, that the trueth made playne and manifest

nifeſt, was a note of the Churche to be pre-
ferred before vnitie, ſucceſſion vniuerſality
&c. That which followeth wil declare a-
gainſt whom he obiecteth the name of Ca-
tholique: euen agaynſt thoſe heretiques,
who when they woulde bee called Catho-
lique, yet can but ſhewe one Churche or
one houſe, where their religion is profeſ-
ſed. For theſe are his woyds. The Church
alone hath ſo obteined the name of Catho-
lique, that where as all Heretiques would
be called Catholiques, yet when a ſtraun-
ger ſhall aſke where men meete at the Ca-
tholique Church, none of the Heretiques
dare ſhewe him either their Temple or
their houſe. If Englande, Scotlande,
Denmarke, Suetia, Saxony, Heluetia, Re
tia, Vallis Tellina, Brunſwicke, Rhene,
Heſſia, Wittenberge, Ruſſia, Brande-
burge, with the great Cities through the
whole Countrey of Germany could ſhew
but one Church, one houſe, & one prouince
or litle Shire among them al, where their
religion were profeſſed, or if al theſe great
kingdomes cõmon wealthes & countreies

coulde by some conuersion bee turned into one litle prouince, temple, or house, then might this authoritie, or that that followeth out of Augustine, haue some colour against vs. But since, that Gospell which wee professe, at the first did spreade it selfe abroade into infinite places, and was generally receiued, vntil the dominion of that man of sinne, the Pope: vnder whom for a long time it was greatly darkened, and now since the late reuiuing againe therof, hath greatly enlarged her dominion & shut you out, not of some fewe houses or prouinces: but out of a number of kingdomes, dominions, common wealthes, & countreys, daily getting ground of you (be your Tyranny and persecution neuer so great) your authorities out of Augustine can stande you in no steede. As concerning the latter part of your last authoritie, which affirmeth that the Catholique Churche by the cleerenesse of one faith spreadeth out it self from the East vnto the West, yf it bee taken so generally as the woordes seeme too giue out of it: it pulleth cleane frō you your title of [Catholique]. For you can not de-

ny

ny but that al the Greeke Churchs vtterly renounce the authoritie of the Bishop of Rome, & the Churches that are scattered here and there throughout all Asia and Africa, in like maner doe not acknowledge it. As for Europe you heard me euen now recite what kingdomes, common wealths and countreies in it, abhorreth the Pope and all his detestable enormities. And in those kingdomes and countries where the Pope is receiued, this I dare say, for you doe prooue it by fire & fagot, that there is no countrey, not Italy it selfe excepted, where there are not great nũbers of people, that from the bottome of their hartes doe detest the Pope. And therefore if you measure vniuersality by place and person, as you are wont to doe: taking that to bee vniuersall which is receiued in all places, and of all persons, you see that your religion commeth far short of a catholique religion. You close vp three lines in the ende closly togither with Augustine his words, as if they were not only spoken at one time & with one mouth, but euen also with one breath. Wheras he hath not one such word

there, it is wholy your owne application and conclusion, it is none of his. If a man woulde take suche libertie vnto him selfe, hee might soone beguile the ignorant reader. I coulde the better haue borne this without making any mention therof, yf I had not seene the like in you before, and therfore I cannot but admonish you. This place of Augustine doeth in deede make warre against the Family of loue, who bring in a religion that neuer was heard of since the beginning of the worlde, receiued publiquely in any one Prouince, or taught in any one Temple, from the beginning: As for those whom it pleaseth you to cal Puritanes, when you tel me what grosse, of religiō they hold dissēting from the truth, I wyl geue them warning to be in a readinesse to resist you. I knowe none in Englande that eyther woulde be called by that name, or deserue to bee called by it beside the Papist, and the Family of loue. For the Papists are so ouer pure and perfect in their owne iudgement, that they sell the very excrements and superfluitie of their workes vnto others: And as for the Family of loue, after that a

fewe

ſewe yeeres of theyr Apprentiſhyp be expired, & they begin to ſet vp for themſelues, they are of opinion, it is no more poſſible for thē afterward to ſinne, than is poſſible for light to become darkenesſe. If thoſe be the true marks of the church in that ſence which you doe take them, I ſee no cauſe why the Scribes and Phariſees, might not iuſtly againſt our Sauiour haue claimed the title of the Church. For they were at great vnitie among them ſelues, ſo that their Churche might wel haue beene called Vna: And they abounded in prayer, faſting, and almes, which you doe ſimply ſet downe without any addition, for the fruites of holyneſſe: and therefore theyr Churche was Sancta: Moreouer they ſate in Moſes ſeate, and ſucceeded him in the Chayre, and therfore they were iuſtly intituled vnto ſucceſſion: and theyr Churche lawfully called Prophetica: which was the ſame before Chriſte that Apoſtolica is nowe: and laſt of all the greater number went with them againſt Chriſte, and therfore theyr Church was Catholica. It is manifeſt thē that you haue ſaide nothing

for your Church, which the scribes & pharisees might not lay for them selues. And if your notes were true, Christe Iesus could neuer haue preuayled against them, hauing the true notes of the Churche, and therfore being the true church, against the which nothing can preuaile. The notes that are giuen by the Apostles them selues of the Churche, and wherby they were led to acknowlege any people to be the church of God, were two in nũber: faith in Christ Iesus: and loue towardes his saintes: according as it is written by the apostle. We giue thankes vnto God, euen the father ofour Lord Iesus Christ, alwaies praying for you, since wee heard of your faith in Christ Iesus, and of your loue toward al Saints. It apperech hereby, that the Apostle did acknowlege thẽ for mẽbers of the Church, vsing them as brethren in giuing thankes to God, & praying for them: after that these tokens of the Churche, too wit, faith in Christ Iesus, & loue towards his Saintes, did appeare in them through the preaching of the Gospel. The same is confirmed in the Epistle to the Ephesians in the

Colloss. 1.4.

Epheſi. cap. 1. ver. 15.

the same woordes. Therefore after I
heard of the fayth which you haue in
the Lorde Iesus, and loue toward al the
Saintes, I ceast not to geue thankes for
you, making mencion alwayes of you in
my prayers. And not onely the same mat-
ter, but euen the verie same manner and
forme of woordes, is vsed throughout his e-
pistles, where he hath any occasion offered
to touche the same. As in the first epistle to I. Thes. 1. 3.
the Thessalonians: and in the second also,
and the first chapter. In the Epistle to Phi- ad Phile. 5.
lemon. In like maner he rehearseth these
same two markes: of faith in Christ Iesus,
and loue towardes all Saintes. These
were marks that the Apostles were direc-
ted by to discerne of the Churche, they
thought these sufficient causes to mooue
them to thinke of others as their brethren,
and the deare Children of God, when as
they thorow the preaching of the woorde,
were knitte vnto Christe by faith, and
vnto his children that did serue him after
that woorde, by loue and sincere affection
of hearte and good will towardes them.
These markes that are noted as the tokens

of

of GOD his children in those firste and mother Churches, can not bee founde with you. For the worde soundeth not among you, which shoulde discouer by the sight of that which the Lord in iustice doth require, so great imperfection to be in vs: & withal so much mercie to bee in Christ, for men that are confoūded in themselues: as would prouoke vs by faith to repose our selues vpon him and his mercies. As for the doctrine of your Churche, it so vpholdeth the aptnesse and inclination of man to doe wel, the liberty and freedome of his will, that he cannot come to the sight and knowledge of any so greate want as might sende him hungerly after Christ, and his mercies, to cleaue thereunto by faith: besides that, it doeth so fearefully geue out the affection & disposition of this our mediatour, as if a man coulde not come to the speache of him in the least matter, before halfe the courte of heauen were moued for that matter, in his behalfe, and shoulde befreend him therein, which turneth our affection & affiance, comfort & confidence rather towarde them, then towardes him. Wherevpon a-

by man may cleerely see and vnderstande that this Churche of yours is not knit vnto Christ by faith, And howe it is affected towardes his Saintes who are begotten and borne agayne by the immortal seed of the worde, all the worlde may iudge, and their blood that hath beene so plentifully spilt, hath left in euery kingdome and countrie sufficient witnesses thereof agaynst you.

Assertion.

The true faith and doctrine from the beginning hath ben preserued and kept first by tradition, and then by writing and tradition, in a continuall succession of Bishoppes and Priestes: wherevpon S. Paule writing to the Thessalonians saith, 2. Thes. 2. 15.
State & tenete traditiones quas didicistis, siue per sermonẽ, siue per epistolam nostram.
Also writing to the Corinthians, wherein hee reprooued them for abusing of the blessed Sacramẽt, in the latter end he saith, *Cætera autẽ cũ venero disponã.* which

was 1. Cor. 11.

was neuer put in writing but alwaies hath continued by tradition in the ſaide ſucceſſion vnto this day, and whiche thinges are vſed at this day. For we doe vſe diuerſe thinges, yea, ſuch as are neceſſarie and meete to be vſed, which the ſcripture maketh no mention of and alſo otherwiſe then the Primitiue Church did vſe, and nowe allowed of the proteſtantes, as the baptizing of young children, which Sacrament was not vſed in the primitiue Churche but twiſe in the yeere, Eaſter & Whitſontide. The changing of the Sabboth day, from the Saturday to the Sunday. In the primitiue Churche they were in a councell holden commaunded to abſteine *A ſanguine & ſuffocato*, (*vt patet in actis*) From the whiche wee are diſcharged not by Scripture, but onely by the authority of the Church, who ſaith now in the generall councels as the Apoſtles and Elders ſaide then there, hauing the ſame holy ſpirit with them that they had then that is to ſay, *Viſum eſt ſpiritui ſancto & nobis*, That nowe by commaundement you

Actes 15.

ſhall

ſhal not abſteine *A ſanguine & ſuffocato.* For ſuch thinges beeing not matters of faith, the Church hath authority to alter and chaunge according to the time and diſpoſition of the people. And alſo that you ſhal keepe the Sunday for the Sabboth day, and that you ſhal baptize children as ſoone as they be born &c. which things haue ben by traditiō receiued frō our elders, which is the ſure rule that directeth vs to truth, by the ſaid teſtimony of Ieremy the Prophet. *viz: State ſuper vias, & videte & interrogate de ſemitis antiquis, quæ ſit via bona, & ambulate in ea, & inuenietis requiem animabus veſtris.* Iere. cap. 6.

Anſweare.

YOu labour earneſtly for ſucceſſion, & therefore doe geue the attempt once againe to proue, that true faith and doctrine hath bene preſerued and kept from the beginning, firſt by traditiō, & then by writing & tradition, in a continual ſucceſſion of Biſhoppes & Prieſtes. You alleage for proofe of this, that which is writtē by the Apoſtle to the *Theſſalonians: State & tenete traditiones quas didiciſtis ſiue per ſermonē ſiue per*

epiſto-

epistolam nostram: Keepe suche things as you haue learned, eyther by our woorde, or by our writing: he exhorteth thē to obserue whatsoeuer the Apostles had mooued them vnto, either in their sermons, or by their letters: but he promiseth not the Churche, that there shalbee suche fidelitie in all who are to succeede them, that a man may safely depende vppon their woordes and writinges: and this is the matter that you haue taken in hande to proue. If you coulde haue made the Apostle speake thus: *Tenete traditiones quas discetis siue per sermonem, siue per epistolam, non a nobis tantùm, verumetiam a succedentibus nobis Episcopis quibuscunque*: It woulde haue made somethinge for your succession. If you had but entred into the least consideration that possibly might bee of the matter, setting affection aside, you shoulde soone haue discerned, that it was impossible to establishe a necessitie binding all times to come: by a verbe that noteth only the time past: Keepe those things (saith the Apostle) which you haue learned. And no lesse absurde, to inferre a succession, from

from wordes that mencion those onely who are in present possession: keepe those thinges saith he, which you haue learned of vs, not that which you shall learne of our successours. I do greatly meruel that euer you could be brought to build a matter of so great importaunce in your iudgement, vpon so feeble a foundation. For before this foundation shalbe able to beare any suche weight as you haue layde vppon it, these grauntes must freely bee geuen vnto you. First that an exhortation to doe a thing, necessarily inferreth that thing both to haue bene done by them that were so exhorted, & by al that haue euer come after them: for vpon Paule his exhortatiõ to the Thessalonians, that they shoulde keepe suche thinges as he had taught them eyther by worde or writing: you gather a continuall practise to haue bene made of those things by them, and all that haue come after them. You might as probably reason thus, that because A Preacher once gaue exhortation to his Parishioners too beware of wrath, and to mainteine loue and concord:

There-

Therefore you are sure there shall neuer any discord be heard of in that towne after that day, vnto the ende of the worlde. Secondly this must bee graunted vnto you also, that an exhortation made indifferently to all the faithfull people of Thessalonia: commaundeth a practise thereof to Byshoppes and Priestes onely. For the Apostle arming the church of Thessalonia against Antichrist his forcible delusions, which the wicked shalbe geuen vp to beleeue, because they haue refused the loue of the trueth: willeth not one sort of them particularly, but al of them generally, stedfastly to imbrace and holde fast those instructions, which they had receyued from him and the Apostles, eyther by woorde or writing. Thirdly, that woordes spoken without any limitation at all, are onely iustified in them, who doe in order succeede one another: for you will haue these traditions to bee kept in a continuall succession of Byshoppes and Priestes onely. Fourthly, that woordes mencioning thinges deliuered, and the maner how they

are

are deliuered, doe necessarily inferre, howe they haue and shallbee preserued: for the Apostle telleth them that they are to keepe such thinges as haue bene deliuered vnto them, whether it were by word or by writing: but hee bindeth them not to any certaine manner of keeping of thē, and much lesse to that manner, which he had deliuered them by: as if it shoulde bee vnlawfull to keepe any of that in writing, for the helpe of their memories: which hee had deliuered onely in preaching. Now out of woordes that declare the manner of deliuering, you necessarily will conclude the manner of keeping. If al these things were graunted vnto you, you might haue some colour for that matter which you are about to proove: but as the place is of it selfe, I doe not remember that euer I hearde, so much weight to haue bene laid vpon so weake a body.

Traditions (as the Apostle speaketh of them) are deliuered partly by writing, and partly by woorde of mouth: so that tradition is affected towardes the writtē woord of God, as the generall or vniuersall to-

wardes his particular: you make them as two seuerall members, one diuerse from an other. Consider therefore well where you haue receiued this distinction, you may see that you haue it not from the Apostle, for he distinguisheth otherwyse. I woulde willingly learne, how you can proue, that matters of faith haue beene kept partly in tradition, (as you say) from the beginning. Irenæus saith otherwyse, in the first Chapter of his thirde booke, as you heard before: *Non per alios dispositionẽ salutis nostræ cognouimus quàm per eos, per quos Euangelium peruenit ad nos, quod quidem tunc præconiauerunt, postea per Dei voluntatem in scripturis nobis tradiderunt: fundamentum fidei nostræ futurum.* We knowe not our saluation by any other, then those by whome the Gospel hath come vnto vs, which then they preached, and afterwarde by the will of God left it in wryting, to be the piller of our faith. He saith that our faith must leane vpon that which the Apostles first preached, and afterwarde by the will of God, left in wryting:

Irenæus.

ting: and not as you woulde haue it, partly vpon that, and partly vpon tradition. You bring another testimony out of the Epistle to the Corinthes, where the Apostle promiseth that he will order other thinges, when hee cometh: to proove that the true faith hath beene partly keept in tradition. If they bee matters of faith which the Apostle speaketh of, in that place: tell vs what they bee: if they bee no matters of Faith, but outward orders, then you speake not to the matter, which you haue taken in hande. For wee deny not, but the Churche may order outward thinges, as shalbee thought most meete to edify with all. 2. Corint. 2.

That the Sabbath day is chaunged frō the Saterday vnto Sonday: that the Sacrament of Baptisme is more often administred thē it was in the primitiue church: that we are not restreined now *à suffocato & sanguine*: Maketh nothing against vs: who knowe and professe, that outwarde thinges of that nature that these bee of, may be retayned or refused by the churche,

as they shall perceiue them tend to edifying, or otherwyse. Looke you wel vnto it, whoe are of opinion, and doe profesſe, that the Apoſtles doctrine & traditions, are faithfully reſerued, in a perpetuall ſucceſſion of Biſhoppes, and deliuered from one to another. How faithfully doe you reſerue them, when you take liberty as you doe profeſſe, to chaunge them? I ſay it standeth you vpon, to looke how you chaunge any of their traditions, whoe take vpon you to bee faithfull reſeruers of the ſame, and men that are put in truſt to deliuer them ouer vnto their poſterity. If any man ſhall conſider aduiſedly, howe your proofes doe confirme in this place, the matter that you haue taken in hande to prooue: hee ſhall hardly get them hang togither.

You ſay we are diſcharged of our abſtinence from ſtrangled and blood, not by Scripture: but by the authoritie of the Churche: who ſaith now in her generall councelles, as then ſhee did: *Viſum eſt ſpiritui Sancto & nobis*: let me aſke you this queſtion,

queſtion, how it cometh to paſſe that of one thing, the Churche ſhoulde ſay: *Viſum eſt ſpiritui Sancto & nobis*: And agayne of the ſame thing: *Non viſum eſt ſpiritui Sancto, & nobis*: but by the Scripeure, which telleth vs, that ſuch outwarde thinges are to be done and left vndone: as they ſhalbee thought to edifie our brethren or otherwyſe. So that to maintayne peace and amity, betweene the Gentiles, & the Iewes who were ſo perſwaded of Moſes lawe, it was expedient for a tyme during this their perſuaſion, that the Gentiles ſhould abſteyne from their liberty: but after that the Iewes were perſwaded, that the ceremonies muſt geue place to Chriſt and his Goſpel, it was not expedient they ſhould abſteyne from their liberty any longer, neither did that rule of the Scriptures, which reſtrayneth things lawfull of themſelues, vnto that which is expedient: any longer binde them. The Churche ſaid in that counſell. *Viſum eſt ſpiritui Sancto & nobis, ne quid amplius imponeremus vobis oneris, quàm hæc neceſſaria*: After they had debated it by the Scriptures that

Moſes lawe, was not neceſſarily to be vrged vpon the Gentiles: ſo that the reaſon why they ſay it ſeemes good vnto the holy Ghoſt and vs, is becauſe they haue learned by the Scriptures, which are the wrytinges of the Holy Ghoſte: that the Gentiles were free, from the bondage of the ceremoniall lawe.

The olde way that the Prophet willeth them to inquire after, is that way, which is deſcribed in his wooꝛde, as appeareth in the nyenteenth Verſe of that Chapter, which you haue alleaged. If you woulde inquyꝛe after that waye, theſe controuerſies betweene you and vs, woulde ſoon be at an end.

Aſſertion.

Now to prooue that lawfull ſucceſſion of Biſhoppes and Prieſtes ought to bee hearde and followed, which is the thing that continueth the trueth, which was

was receiued in the beginning, appointed by God, to continue for euery age to the end of the ſame: I wil bring forth examples out of the very Scriptures. As firſt: Cain ought to haue obeyed Adam, to haue remayned with Seth, & not to haue conſtituted a newe company, in ſuch ſort, that there ſhoulde bee one Citie of the children of Men, and another of the children of God. Nemrod ought to haue kept himſelfe in the ſucceſsion of Seth, continued by Noe, and not to haue made himſelfe a Prince by force, by which occaſion, the Faith began to bee abandoned. Iſmael and Eſau, ſhoulde haue tarried in the ſucceſſion, and not haue ſuffered their offſpring the Agarenes and Edomites, to leaue the olde Religion of Abraham Iſaac and Iacob. Core, Dathan, and Abiram, ſhoulde not haue forſaken, the ſucceſsion of Leui and of Aaron. Ieroboam ſhoulde not haue forſaken Moſes chaire.

Manaſſes the brother of Iaddus, Ioſeph. lib. iu Antiqui. cap. 8.

shoulde not haue forsaken the same succession, and haue gone to builde a newe temple, in the mount Garrizim. Onias shoulde not haue forsaken the knowen succession at Ierusalem, and haue built a Temple in Egypt. The Samaritans shoulde not haue sacrificed but only in Ierusalem. Then Christ comming according to the Propheſies of the saide lawe ended that succession and began a newe, from the which beginning vnto the ende of the worlde, no man whatsoeuer he be, ought to forsake that ordinary succession that then began, but if he will doe well, must keepe himselfe therein vntill Christ come againe. These of the primitiue Churche, kept themselues with in the said succession, as Dionysius Saint Paule his scholler, Policarpus Saint Iohn the Euangelist his scholler, Ignatius, Clemens, Irenæus, Abdias, and diuerse others. Nowe from this succession departed Marcion, Arius, Eunomius, Nestorius, Pelagius, Eutiches, with many others, Then in the

Iosep. de bello. Iudaico lib. 7. cap. 30.

said

ſaid continued ſucceſsion followed S. Baſill, Saint Auguſtine, Saint Ambroſe, Chryſoſtome, Tertullian, Saint Ierome, and many others. And from them departed Iouinian, Heluidius, The Donatiſtes with diuerſe others. Now we haue and doe keepe in ſtill with them in that continuall ſucceſsion, and many hath and doeth depart from vs, and as Saint Iohn ſaith: *Ex nobis prodierunt, ſed non erant ex nobis: nam ſi fuiſſent ex nobis, permanſiſſent vtiq; nobiſcum.* And as S. Auſten witneſſeth: *Exire non ſanæ Doctrinæ eſt.* And Saint Ambroſe ſaith: *Omnem legis veteris ſeriem, fuiſſe typum futuri.* Wherefore as they continued in the trueth, with the former principal ſucceſsion, which held themſelues there in the figure: ſo doe they now in the tyme of grace and trueth, by obſeruing that order of ſucceſsion, in the prieſthoode of the newe lawe.

1. Iohn. 2.

Ambroſ. hom.

Anſwere

Anſweare.

IF you meane by lawful ſucceſſiõ, thoſe who ſhall ſucceed in the principall ſucceſſion: that is the ſucceſſion of trueth, there is no queſtion of that, but ſuch are to bee heard, as doe bring the trueth of the Apoſtles Doctrine with them: but if you doe binde the trueth to perſons, who haue ſucceeded the Apoſtles in place, you knowe what hath bene proued againſt this opiniõ before, in your third note of the church, wherunto I referre you. You neuer reade that Cain, Nemrod, Iſmael, Eſau, Core, Dathan, and Abiram, profeſſed a newe religion and a diuerſe worſhip of God from the reſt: the ſcripture chargeth them with no ſuch matter, but with corrupt lyfe and wicked conuerſation: You contend for doctrine and religion to keepe that with in a ſucceſſion of Biſhoppes and Prieſts, and to charge them who depart from that ſucceſſion, with corruption in religion. To what ende then ſerueth this number and aſſembly of men, corrupt in lyfe, but not touched with hereſie, vnleſſe you thinke

that

that whosoeuer is corrupt in life, mainteyneth by and by a false and corrupt religiō: and maketh a publique departure from the trueth: either else you had bene perswaded, that this nomber woulde haue made me afraid, once to haue aduentured, the trial of their strengths? Let it be graūted, that all these men here seuerally set downe and noted, as departers from the true succession: haue mayteyned Idolatry, and erected a false worshippe of God, departing from the trueth and true profession: What can you gather here vpon, but that it is not lawful to departe from those who vpholo and maintayne true religion? Now whether you or wee bee the mayntayners of the trueth that is the controuersie, and therefore you may geue these men good leaue to returne from whence they came, for any helpe that you are lyke to haue from them. It may bee if they were better examined, that they woulde say and speake greatly against you: for Cain a wicked man, had noe blessinge nor mercye for all his succession, albeit

albeit the birthright was his, and therfore the Priesthoode apperteyned vnto him by lawful succession. Ismael the elder, and therefore a lawfull successor in the Priesthoode, yet a wicked member, and left vnto posteritie no tradition but of persecution. Esau the elder and therfore in the succession of the Priesthoode, but yet hated of the Lord, and one who reserued fewe good traditions, that euer I coulde reade of to posteritie. *Core*, *Dathan*, and *Abiram*, of the tribe of Leui, lawfully intituled vnto the office of the Priesthoode: the traditions that are deliuered vnto posterity from them, are, that they were ranke rebelles against the Lord, and against Moses his annoynted. Wee are ready to proue, that the Euangelist noteth your Churches, and that you are they who haue departed from the Apostles, and the auncient churches: and for proofe of this, wee appeale not onely vnto the writinges of the Holy Ghost, the Canonicall Scriptures: but also vnto that testimony, which Irenæus before hath geuen of true knowledge, and of the state of the auncient Churche how

1. Iohn. 2.

to

to discerne it, and by what markes: and therefore wee say with Augustine against you: *Exire non est sanæ Doctrinæ.* And yet for al that it is not simply and without respect true, for if the Doctrine bee not sounde, it is as lawfull to departe from it, as it is vnlawful, to go from that which is good. So that to departe from any Doctrine, is not otherwyse lawfull or vnlawfull: but according as the Doctryne it selfe is good or bad, from the which hee doeth depart. All of these were wicked members, and yet within the priuiledge of this succession, which you woulde make such a defence against corruption, as that a man needed not to feare any more, if once hee had got that sanctuary vpon his backe. Moreouer the greatest euilles that they are blamed for in the Scriptures, weare committed of them, before they left the society of the Churche, and childzen of God: whyle yet they were within the succession, howsoeuer you woulde seeme to perswade vs, that they neuer departed from goodnesse, before they had taken

their

their leaue of succession. You affirme out of Ambrose, that the order in the olde lawe, was a type and figure of that, which shoulde bee in the trueth vnder Christ, and therefore as the trueth was ioyned with the succession then, so is it nowe: but then (say I) it was not alwayes ioyned with the succession of Priestes, and therefore it is not to bee holden for a trueth, that now it shoulde bee so. And thus I proue that in the olde lawe, the trueth wēt not alwayes with succession. In the Churche of Israell, the ordinare succession of Priests was interrupted and broken of, as appeareth in the first booke of the Kinges: and yet there was a Churche and great nomber of faithfull people, that kept the purity of Doctrine, and neuer bowed their knees vnto Baal.

1.Reg.cap.12. 31 cap.19. 18.

You may hereby plainely perceiue, that the trueth and purity of the worshippe of God, hath bene reserued: when yet the lawfull and ordinary succession of Priests failed. And the contrary is as plaine also, that there hath beene an ordinary and visible

ble succession of Priestes: when notwithstanding the trueth was banished, & most grosse errours receiued. For at Ierusalem in the Reigne of the Kinge Achaz, there was an outwarde and visible succession of Priestes, yet the temple of God was shut vp, and Vrias the Priest, at the commandement of the Kinge, did publiquely prophane the worshippe of God, as appeareth 2. *Chronic. cap. 28. 24.* and in the second booke of the Kinges *cap.* 16. 15. 16. 2.Chroni.28.24 2.Reg.16.15.16

And in lyke manner at the comminge of Christ, there was at Ierusalem an ordinary succession, for they succeeded Moses and sate in his seate: & yet for al that, their doctrine most corrupt, and the true church warned oftentymes by our sauiour Christ, to take heede of the leauen of the Scribes and Pharisees, who had the ordinary succession from Moses. You may therefore plainely see, that before Christ in the olde lawe, ther was purity of doctrine, without ordinary and visible succession of Priests, and likewyse ordinary and outwarde succession, without sincerity of Doctrine.

Wherupon

Wherupon I doe conclude w̃ Ambrose, that because the order of the Churche in the olde lawe, was a type of the state in the newe lawe vnder Christ: that trueth of doctrine, is not nowe bounde to an ordinary succession of Bishoppes. And if in the gouerment of that people, when all thinges were so visible and outwarde, for the capacity of them, (the manner it selfe of worshippe not excepted:) there was interruption of visible and ordinary succession: and the promise of succession was iustified to bee but with condition, so long as they did obserue the lawe of God: howe much more in this tyme, when the worshippe of God is not so externall, but inwarde in spirit and trueth, will the Lorde not bee bounde vnto succession, when there shallbee a manifest defection, and falling away from the obedience of his woord. And you can not bee ignorant, that there is in the newe Testament, a plaine foretelling of a generall defection, which can no more stand, with a continual ordinary succession, then can Christ with Antichrist. And least any man shoulde

2. Thessa. 2.

imagine,

imagine, that the Apostle doth but speake of some particular declining of this or that Church: the circumstances of the text, doe so set it foorth: as they doe leaue no doubt in the matter. For it is saide indefinitely, that he shall sit in the temple of God, & not with any restraint, that he shall sit in this or that temple, Church or place. And also it is saide, that his comming shall be with all power, that all may receiue iudgement, which haue not beleued the trueth: so that the iudgement is not to come particularlie vpon some one particular Churche or place, but generally vppon all that haue not beleeued and loued the trueth. And if succession haue suche priuiledges with it: that there is no danger of deceiuable doctrine, where it can be iustified to continue, why should not the Greeke Churches, as wel be beleeued for the trueth of their doctrine, being able to deriue their succession from the Apostles, as well as you. If succession haue in it such a blessing, in spreading out it selfe without interruption, how happeneth it, that the Churches planted at Antioch, Ephesus, and Corinth &c. haue

felt no greater benifite by it? those can truly say, that the Apostles planted them & appointed Bishops ouer them. If succession then be so fruitefull in it selfe, what reason can bee rendred, why it should not take their, which may not be giuen in like manner, why it may likewise bee barren with you? They that shall reade the Prophetes with any diligence, and conscience to bee instructed in the state of the Church before Christ, and vnder the law: shall soone perceiue howe farre it is from the trueth, to take warrant from thence to binde the true faith & doctrine to a continual succession of priests. For thus saith Ierem. of the priests in his time: The Priests saide not: Where is the Lord? & they that should minister the lawe knew me not: the pastors also offeded against me, & the Prophets prophecied in Baall. Ezechiel likewise telleth vs, what the Prophetes were who taught the people in his time. O Israel (saith hee) thy Prophetes are like Foxes in the waste places, they haue seene vanitie and lying diuination, saying the Lorde saieth it, and the Lorde hath not sent

Ieremy. 2.

Ezech. 13.

ſent them, therefore thus ſaith the Lord, becauſe you haue ſpoken vanitie, and ſeene lyes, therefore beholde I am againſt you. Letting paſſe the time of Ieroboam, when all thinges were moſt corrupt in Religion: I will conclude with Malachie, touching the ordinary ſtate of the Prieſtes in his time. The Prieſtes lippes (ſayth Malachie) ſhoulde preſerue knowledge, and they ſhould ſeeke the lawe at his mouth. But yee are gone out of the way, you haue cauſed many to fall by the lawe, yee haue broken the couenaunt of Leuy, ſayth the Lord of hoſtes, therefore haue I alſo made you to bee deſpiſed, and vile before all people. Malach. 2.

You may ſee what a daungerous doctrine it is, to tye the trueth vnto a ſucceſſion of Prieſts: and that if a man would ſo haue doone vnder the lawe, he ſhould haue giuen ſentence againſte the Prophetes that were extraordynarily rayſed vppe, to reforme bothe Prieſtes and people, with thoſe Prieſtes and Prophetes, who had their office by orderly and ordinary ſuc-

ceſſion & yet were ſeducers of the people. I doe therefore conclude with Ambroſe againſt you, ſeing the order and ſtate of the olde law was the type of the new: & in the olde Teſtament, the Prieſts who had ſucceſſion of place and function, ſomtime did leaue the trueth & imbraced peſtilent doctrine: that therefore ſucceſſion nowe is no certaine marke, whereby a man may alwaies be ſure to be directed vnto the truth. You haue hitherto contended for a ſucceſſion continuall and without interruption from the Apoſtles, to haue remained among you, as the ſafeſt treaſure houſe of of the trueth: but this ſucceſſion without interruption, you can not finde as yet: I pray you giue me leaue in a few words to try, not whether you haue a ſucceſſion without interruption, but whether you haue any ſucceſſion at all from the Apoſtles.

The charge and office of the Apoſtles, is declared in the Goſpel after Sainte Matthewe. Goe and teach all nations baptizing them in the name of the father, and the Sonne, & the holy Ghoſt, teaching them to obſerue all thinges, what-

Matth. 28.

whatsoeuer I haue commaunded you.

Their office consisteth in teaching and Preaching: (for they are charged to goe and teach all Nations) and in administration of the Sacramentes: and least any should imagine that they are set at liberty, to teache whatsoeuer liked them selues: there followeth by and by a restraint in these woordes: Teaching them to obserue whatsoeuer I haue commaunded you: If any clayme to bee their successours in that office, he must be a Teacher and Preacher vnto men, not a sacrificer for them: And that whiche hee teacheth may not bee the inuention of man, but that which is commaunded from God.

They therefore doe necessaryly inforce vppon their successours an office & ministerie of Preaching and Teaching: and that of no other thinge, besides the same which God hath commaunded. Where their succession is there is a trueth of doctrine, and a teaching ministery thereof, whereby men them selues are offered as slain sacrifices vnto God: hauing their corrupt affections subdued & slaine in them by

doctrin & exhortatiõ out of the word of god. your priests are instituted, not by preching the word of God, to sacrifice mẽ vnto God: but by saying of certain prescript words, to sacrifice for mẽ vnto god: & to make satisfaction for their sinnes, cõmitted against God. The duty required in an office being as the life thereof, & the place no other then the body: it falleth out, that all the succession which you plead for from the Apostles, (if it were graunted you) yet were it no other, then the body of the Apostles succession, without either the life or spirit thereof.

Touching your first demaũd, to wit, who he was that first preached that faith w̃ we do now prokes: I do answere w̃ the Apostle that it was christ Iesu. To th'other part of your demaũd, for the succession of bishops, to wit, who was the 1. 2. & 3. bishop, &c. I haue alredy answered in the 3. note of the church. where your own witnesses haue confessed, that succession of bishops is no note for vs in these later times wherby to try the church. Let it I pray you be lawful to me to mone one question vnto you, & that is, why (seking confirmatiõ & testimony for religiõ, you let

Iob. 23.

passe

passe al those who were earewitnesses of ỳ trueth, & true religion, & had cõmission frõ the Lord himself, & confirmation of their fidelitie herein, vnder his own hãd and seale? Haue you not read thus in the 2. to ỳ Heb. The Gospel begã to be preached first by the Lord himself, & afterward it was cõfirmed vnto vs by those that heard him, god bearing witnesse vnto thẽ, by signes & wonders, & diuerse gifts of the holy Ghost? Your meaning cannot be good in omitting men so sufficiently authorized, & flying vnto others as the doctors & bishops of the primitiue churche: who when we are come thither, do post vs ouer againe to these as the lawful & only sufficiẽt witnesses in these doubts of religiõ. The commõ saying may be welverified of you, ỳ you would teach vs the next way about: for you send vs frõ the scriptures to the fathers, & when we are come to them, they sende vs backe againe to the scriptures. You haue heard already in the 3. note of the church, that they examined their succession of bishops by the scriptures, taking it therefore to be good, because their bishops warrãted their expositiõs by scriptures, & you know what Au- Heb. 2.

ftine ſaith in this matter. *Auferantur de medio quæ aduerſus nos inuicem non ex diuinis canonicis libris, ſed aliunde recitamus, quia nolo humanis documentis, ſed diuinis oraculis eccleſiam demonſtrari.* Away with thoſe authorities that either of vs alledgeth againſt other, becauſe I woulde haue the holy Churche to be proued, not by the doctrines of men, but by the woord of God. Auguſtine in like maner ſendeth vs from councels vnto the ſcriptures. But now ſaith Auguſtine to Maximine an Arian, neither may I alleage the councel of Nice, nor you the councell of Arimine to others preiudice: neither ſtand I bounde to the authoritie of this, nor you to the authoritie of that, but by the authority of the ſcriptures, which are witneſſes proper to neither of vs, but ſtand indifferent to vs both: Let matter be cõpared with matter, cauſe with cauſe, & reaſon with reaſon. If the fathers ſend vs from their own writinges, to the ſcriptures: from ſucceſſion, to the ſcriptures, & from councelles, to the ſcriptures: why doe you omit the ſcriptures, and ſend vs to ſucceſſion, to fathers, & to councelles?

Auguſt. de vnit. eccleſi contra Petilian. ca. 3.

Auguſt. aduerſus Maximi, lib. 4.

If

If the truth be bound to the fathers & councels, and the true sense onely there to bee found, what meane they themselues, to send vs from thence vnto the scriptures? for that were to speake (as you doe afterwarde) to feede vs with the shell, and to keepe from vs the kernell: that is the sense and vnderstanding of the worde, which you affirme to be in their onely custodie. What neede we nowe to spende either Paper or paines about the names of those bookes, that all the fathers haue written in the Primitiue Church? You haue had a large offer by that man of famous memorie Bishop Iewell, to take your choise among all the learned fathers, and doctours in the Church, sixe hundreth yeares after Christ, for the vpholding of the grounds & principal points of your religion: what you haue said for it the Lorde knoweth, and diuerse that were before bewitched with it, begun now, (after that they see how little it is that can be saide in that behalfe) vtterlie to defie it.

You require to knowe if our doctrine were the same which they in the primitiue

Church profeſſed: who they were that did at that time note your going out and departure from the trueth, and did inuey and write agaynſt it. This queſtion is altogether vnneceſſarie, for when an offender is taken with the manner, it is a needleſſe labour, to ſtande vppon the examination of them, who were at the deed doing. Wee haue taken you with the manner, that is to ſay, with doctrine diuerſe from the Apoſtles: and therefore neither lawe nor conſcience can force vs, to examine them, who were at the deede doing, and witneſſes of your firſt departing. You heard Tertullian before, ſpeaking of the Churches that are farre from the Apoſtles time, ſay thus: *Ipſa hæreticorum doctrina, cum Apoſtolis comparata, ex diuerſitate & contrarietate ſua, pronunciabit neq; Apoſtoli alicuius Autoris eſſe, neq; Apoſtolici.* The doctrine it ſelfe being compared with Apoſtles, will by the varietie and contrarietie that is in it pronounce, that neyther Apoſtle, nor yet anie Apoſtolicall man, was the authour of it.

it. This speaketh Tertullianus of those who liued long after the Apostles tymes, so that his iudgement is plaine: you can not nowe haue this benefite of your Cleargie, the matter by the Apostle his testimonie, falling out so heynous and so apparunt agaynst you. For your Masse where one eateth and drinketh all alone, can not stande with that Doctrine, which the Apostle hath deliuered: Take you, and eate you. 1. Corinthians. 11. That doctrine which extolleth the meriting of man, painting his Image smyling and laughing at his owne desertes: can not agree with that Image which the Apostle hath left of the regenerate man, wherein hee is painted weeping for his wante, and in lamentable speache crying out: Miserable man that I am, who shall deliuer mee from this bodie of sinne? That Doctrine which sendeth vs to the succession of Bishops and Priestes, for the Key that openeth and letteth into the truth; can not agree with that, which com-

1. Cor. 11.

Rom. 7.

Actes. 17. 11. commendeth men for examining by the scriptures, the doctrine of the Apostles themselues: men as likely to teach & hold the trueth, as any Bishops or Priestes since, who, or whersoeuer. That doctrine which ioyneth Saintes and Angels with the Lorde, in that honour of calling vppon them for helpe: can not agree with it which

Matth. 4. sayth, Thou shalt worship the Lorde thy God, and him onely shalt thou serue. To conclude, that doctrine which giueth soueraigne authoritie vnto the Pope, aboue all Princes & Bishops whersoeuer: can not agree w̄ that charge which Christ gaue vn-

Matth. 20. 25. to his disciples, saying: Ye know that the Lords of the Gentiles haue domination ouer them, and they that are great exercise authoritie ouer them, but it shall not be so among you.

It is great iniurie offred vnto the Apostles, the lawfull witnesses of the trueth, authorized therevnto by the Lord himselfe, to imagine or giue out of them, that they spoke so slenderly, either else so darkly and so doubtfully of the trueth: as that heresie and errour cannot sufficiently by any light

which

which they haue giuen, be discerned from it: or that they left testimonie behind them, sufficient to establish the trueth, but not to confute falsehoode: when as the Apostle sayth, that the scripture giuen by inspiration of God, is profitable to teach, and also to improue, and to correct, that the man of God may be absolute. Examine it well I pray you with your selfe, what should be the cause, that you should shunne as rockes, the witnesses which the Lorde hath appointed to speake as well against falshoode, as for the trueth: being neither content with that witnes which they haue borne vnto the truth, neither willing to stand vnto that, which they haue deliuered against falsehoode and errour. The way which you prescribe, as it is not necessarie: no more can it be anie safe kind of dealing. For who haue kept the register of those depositions, which men haue deposed against you? Haue not you your selues, against whom they were vttered, had the custodie of them? What fidelitie then can wee imagine nowe likely to be remainiug vnto them, setting aside the power of the Lord, 2. Tim. 3.

who

who can and often doeth reserue, and bring light out of the middest of darkenesse it selfe? Moreouer, what and if they who did espie it, had no knowledge by writing, to discrie it? When the Pharisees and Scribes at Christ his comming had corrupt true Religion, what bookes did you read were written against them, and howe able was Ioseph, Simeon, Marie, & Anna, to performe that worke? Falshood, is falshoode, albeit no man write against it, and the trueth can not but be the trueth, whosoeuer shall write against it. And therefore your argument for the trueth, grounding vpon the not writing against it, can carie litle credit with it, though it were graunted, that no man hath beene knowne to write against it. We are not destitute of witnesses, who at the beginning haue espied the entring of your religion, and the departing from the true faith, albeit we stand vnto the testimonie of the Apostles, as the most sufficient and sound authoritie. The first Coūcell of Carthage, which was about the yeare of our Lord. 430. where August. and 216. Bishops were assembled, after

Concil. Aphric. cap. 92.

that

that they had seene the true and autenticall copies of the Councel of Nice falsified by Zozimus, Bonifacius, and Celestinus three Bishops of Rome, one succeeding another in order, for the supremacie of that sea: concluded with vniuersal consent, that no authoritie was to bee graunted vnto the Pope, ouer Affrica, or anie other forreine Churches: and this vniuersall authoritie, was the mother of that vniuersall corruption, which followed after in religion. Gregorie, who was Bishop of Rome, 600. yeares after Christ, writing of the Bishop of Cõstantinople, who would bee called vniuersall Bishop, saith thus: *In hac eius superbia, quid aliud nisi propinqua iã esse Antichristi tẽpora designatur, qui illũ videlicet imitatur, qui spretis in sociali gaudio Angelorum legionibus, ad culmen conatus est singularitatis erumpere, dicens supra astra cœli exaltabo soliũ meum?* In this his pride (meaning the Bishop of Constantinople, who claimed supremacy) what other thing is declared, but that the time of Antichrist is at hand, which foloweth him, who dispising the equal & felowlike ioy of the angels Lib. 4. epist. 34.

went

went about to aspire vnto the toppe of singularity, saying: I wil exalt my seat aboue the starres. You see if we had not taken you with the mãner, yet had there bene sufficient helpe from witnesses, who were at the deade doing, to haue conuict you. You would knowe what became of that Church a thousand yeares next after the primitiue Church, and where shee kept all that time. It was sixe hundreth yeares after Christ, before the Pope had his vniuersal title, and supreme authoritie ouer all Churches: and sometime you cannot denie, but that hee must of necessitie haue, to take away the word of God, from the common & knowne tongue of the people, that his traditions might haue entrance without anie contradiction, and men bee brought to occupie themselues in them, as in the chiefe and principall workes of Christianitie. It was 800. yeares after Christ before the knowledge of the latin tongue, which was their mother tongue, did altogether decay amõg the common people, in Italie, Fraunce, Spaine, and Britaine: As for the Greeke Church, shee neuer receiued the Latine

tongue,

tongue, neither yet the Churches in Asia, and Ethiopia, all which time the Pope could not bring in the depth of his deceiueable and damnable doctrine, the candle of God his word, shining out in their knowne tongue vnto all people, and therefore he was not as yet come vnto the height of his iniquitie. And in the yeare of our Lorde 1240. manie preachers in high Germanie, did freely preache against the Pope, and his doctrine, affirming the Pope to be an heretike, his doctrine damnable, and that if they had not come, the Lord woulde haue raised some out of the stones, who shoulde haue preached the trueth vnto his Church: and this was done publiquely the Belles ringing out vnto the Sermons. Crantzius, a man who greatly fauoured the Pope, and vehemently inueyed against those preachers, sayth thus of them: *Quidã pulsatis campanis, & conuocatis baronibus terrarũ, in Vallis Sueuiæ, sic feruntur prædicasse in publica statione: quòd Papa esset hæreticus, omnes episcopi & prælati simoniaci, & hæretici: Item quòd fratres prædicatores & minores peruerterent ecclesiã falsis prædica-*

In Metro. Crantz. lib. 8. cap. 18.

tionibus, & q̃ omnes illi fratres prauam vitã ducerent, & iniustã: prædicauerunt (inquiunt) ad hoc tẽpus prædicatores nostri, & sepelierunt veritatẽ, & promulgarunt falsitatẽ: nos veritatem prædicamus & sepelimus falsitatẽ, indulgentiã quã damus vobis, non damus fictam, vel cõpositam ab Apostolico, vel episcopis sed à solo deo. This I speake because in your accounts how long time the Church was obscured, you multiplie much more then euer you can bee able to proue. But let it be graunted, that there was no truth of doctrine taught by them that had the gouernment, & were the guides of the people, the Bishops and Prelates, by the space of one thousande yeares: yet might there be a Church, wherunto a man might resort, & tel her of his brother who had offẽded him. For at the cõming of Christ, the Scribes & Pharisies had the gouernment, who were blind guides, and painted sepulchers, yet was there a Church & number of chosen people of God, who liued in those times of darknes, & vnder gouernmẽt: as Ioseph, Mary, Simeõ & Anna, &c. being ỹ true & faithful seruants of god. And our sauiour Christ, speaking of the shepheardes

and

and guides of that time that went before him saith, that they were theeues & mur- Iohn. 10. &
therers: but the sheepe heard them not: meaning that those who were his sheepe, were kept in that blind & wicked gouernment, by his wonderful prouidence frō the infection of their doctrine. You heard also before, that in Ieroboams time, and afterwards, whē the priests were blind guides, & religion was most corrupt, euen then the lord had thousands: that neuer bowed their knees to Baal. There had he his Church, & therefore all things that are of necessitie required (so as without thē it can be no longer any Church) were there to be heard. There was such light of life & cōuersation, as did clearly shine & giue light to those that were in the house, & church of God: albeit Iesabel and her court could see no such matter, no more then you can perceiue any good example among those, who haue giuen lands and possessions, goods & liues, for the honor of God, in the cause & quarell of his trueth. Ther might any of ỹ church being offēded with his brother, haue admonished him by himselfe, & afterward haue takē one or two

with him, and if those could not preuaile, he might haue told it to those number that kept togither, and were knowne among themselues to ioyne togither, in the true worship of God. And this is that which is required in this place of Matthew, as Ierome declareth. Which all may bee performed, notwithstanding the ordinarie gouernment of the Church, be vnder the enimies of the Church: and was practised in the late dayes of Queene Marie here in Englād: true doctrine preached, discipline exercised, and yet the gouernment in your handes, that were vtter enimies vnto it. If you say further, that the Church after Christ, is not to bee compared with the Church before Christ, because it hath more promises, and therefore take exception against my examples in times before christ: when the Church was kept vnder blinde guides: I answere, that for the visible apparance & gouernment of it, in that place where it was: the Church since Christ had neuer such promises, as the Church before had: & I will be readie at all times to proue it against you. Now if you will vrge necessarily

Heiron. in Mat. cap. 18.

farily a visible and ordinarie authoritie & gouernment of Bishops and ministers of the word of God, who shall haue and carie the face and countenance of the Church, where and in what place soeuer there is a Church: then how dare you say, that there is a Church and number of men of your religion here in England, seeing the authoritie and gouernment is out of your hands? When anie of you shall offend in adulterie or otherwise, as some of you haue done, who among you do present the matter? To what court do you go? Where sitteth your Official or Commissarie? Where are your Sacraments administred, and your Masses celebrated? wee knowe not the place who do liue with you, and haue the gouernment in our handes, yet is it not vnlikely but that you haue such meetings, & neuer one of you, but knoweth where to haue your Sacraments administred, and your discipline vsed. And if this may be done by you, and yet we haue the ordinarie gouernment of the church in our hands: so in like maner might there be in former times, the exercises of true religion practised in sundrie pla-

ces, and yet you notwithstanding, haue the ordinary iurisdiction and gouernment, and carie all the outwarde countenance of the Church with you in those times. If you say (as you doe in deede) how can then his promise be performed, who sayth that he will be with thē vnto the end of the world? I answere, wel inough: for can not the lord be with his Church, vnlesse he keepe them still in the possession of their Bishoprikes & benefices, so that they carie the cōtenance and gouernement with them. The promise to be with them, inferreth not necessarily the maner howe he will be with them, and much lesse doeth it inferre this certaine maner, that they shall alwayes bee sure to haue the chiefe gouernment, and keepe the keyes in their hande. To answere you then in fewe woordes, where the Church was while you had the gouernment (setting aside the Greeke Churches, and others, who neuer from Christ vnto this day acknowledged the Pope) I answere, it was in Italie, Fraunce, Spaine, and England, &c. because there shall be a Temple of God, where Antichrist shall sitte,

ſitte, and they ſhall bee holie places, where the abomination of deſolation ſhall ſtande: for Antichriſt ſhal not make an otter ſpoile and hauocke of the Church of Chriſt.

You require why you ſhoulde beleeue the iudgement of the learned in theſe daies vppon the Scriptures, rather then the iudgement of the holy Fathers, long before vs in time, and alſo in learning, vertue, and perfection of life: eſpecially being aſſembled in generall Councels: I aunſwere, if you meane by holie Fathers thoſe who liued 500. yeares after Chriſt, you cannot proue that in the principall pointes of Religion, they taught or had anie other iudgement of Scriptures, then we haue, neither can you proue, that their fruites of obedience, differed from the fruites of ſundrie in theſe times, otherwiſe then that in one and the ſame gifte, one maye haue a greater meaſure and portion thereof, then another. But admit they were contrarie vnto vs in the expoſition of Scriptures, and farre beyond vs in learning and perfection (as you

cal it of life: yet may neither their learning nor their life, warrant vs that their expositions and iudgements vpon the scriptures, are without any further triall to be admitted and allowed. For proufe wherof I had rather you should heare Auguſt. his words, then mine owne. Thus speaketh he of this matter, *Alios ita lego, vt quantalibet ſanctitate doctrinaq; præpolleant, non ideo verum putem quia ipſi ita ſenſerunt: ſed quia mihi vel per illos authores canonicos, vel probabili ratione, quod à vero nõ abhorreat perſuadere potuerint.* Auguſtine will haue no man carie matters of Religion away, vnder learning or holineſſe of life, further then he can make good his iudgement by the canonicall scriptures. And you haue heard before, that fathers haue sent vs from their owne priuate iudgement: and from their councels and common iudgements in publike assemblies: vnto the scriptures, as vnto a more sure and certaine rule.

Auguſt, epiſt. 18.

Your next demaund is the same in effect wᵗ theſe, wherfore one answere may suffice both. For if those holy fathers assẽbled in a councel, haue established any thing against the

the trueth, as some haue done, & bene controlled of those councels that followed, thē should he that followed them, haue leaned more to the doctrine of men, then an other man, who following his owne iudgement, had ioyned with the scriptures, and yet disagreed from all of them.

You demaund a reason why you should beleeue M. Caluine and those that are of his iudgement, rather then M. Luther and those who imbrace his iudgement: the one beeing as well learned as the other: clayming the spirit of God, aswel as the other: as able to confere places of Scripture together, and to iudge thereof, as the other: I aunswere, that touching the matter of controuersie betwene them, you should rather beleeue him then the other, who iustifieth his opinion by the Scriptures, better then the other: As for their habilitie we are to measure it by the effect, and therefore to iudge and affirme that he who doeth more aptly and truely conferre places of Scripture togither, indeede is more able therunto. If you would gather heere vpon, that conferring of places togither

gether in Scripture, is not the right way to come to true knowledge, and so consequently to agreement in the trueth, when men are at variance, because these two vsing this conference of scriptures haue not for all that agreed aboute the meaning of some scriptures: then I answere, that the leaning vnto the iudgements of the doctors and the fathers, is not the best way in controuersies to fall vnto agreement, and to find out the trueth: because Ierome & Augustine contending about a place of scripture in the Epistle to the Galathians, can not agree whether Paul did truely & iustly reproue Peter, or that he did but dissemble a reprehending of him. Ierom alleaged for his exposition, the iudgement of seuen writers, to wit, Ladodicenus, Alexander, Origen, Didimus, Eusebius, Theodorus, and Ioannes Bishop of Constantinople. Augustine alledged for the warrant of his exposition, onely Ambrose and Cyprian.

August. Epist. 19

Nowe if because Maister Luther and Maister Caluine can not agree vppon the true meaning of one place of Scripture, by conferring of Scriptures, you will

there-

fore reiect the Scriptures, as no sufficient meanes to come to the knowledge of the trueth, or to decide controuersies in religion by them: by the same reason a man may reiect the authoritie of the fathers, because Ierome & Augustine proceeding by their iudgementes to finde out the trueth, haue not for all that fallen vnto an agreement, but remained still deuided in opinion touching the true meaning of that place. And by the same reason likewise, a man may reiect councels, as not sufficient to dicide controuersies in Religion, & to bring men to knowledge of the trueth, because you, Thomists contending with your Scotistes, whether ỹ Virgin Mary were conceiued in sin or no, coulde not be brought to agreement by the authoritie of the councell of Basil, alleged by the Scotists for the defēce of their opinion, and making so plaine for them, as possiblie could be expressed.

Lo. Viues in Aug. de Ciui. Dei. Cap. 26.

To conclude this matter, if you woulde haue a reason why Maister Luther and Maister Caluine by conferring of Scriptures doe not yet for all that agree vpon the Exposition of some Scripture,

this

this may be rendred: the Lorde wil not be bound to reueale all trueth, vnto all of his seruaunts: but will haue great giftes and graces, not to bee without some want either in knowledge, or otherwise: that wee should not thinke of men, aboue that which is meete, but that he who will glory may glory in the Lord.

You demaund whether it bee meete for all men to iudge vpon the Scriptures: I answeare, it is meete for all the children of God, to haue knowledge and iudgement in the word of God, and by it to discerne betweene light and darkenesse, good and euil: for it is written in the Gospel after Saint Iohn, that the sheepe and flock of Christe will followe the true Sheepeheard, because they knowe his voice, but will not followe a straunger, because they knowe not the voice of a straunger. If they had no discretion nor iudgement in the worde, why should they not as readily followe the voice of a straunger and acknowledge it, as the voice of the true sheepheard. And if they be not meet to iudge vpon the Scriptures, then are they as meete

Iohn. 20. 4.

to followe the voice of a straunger, as the voice of the true sheepeheard: yet the scripture sayth, that they will not followe the voyce of a straunger, because they knowe it not. One thing that moueth you to think that all men are not meete to iudge of the scriptures, is, because S. Peter saith, ỳ his brother Paule writeth many things hard to be vnderstod, which the vnlearned & vnstable do peruert, as they do the other scriptures to their own destruction. This place telleth vs, that the vngodly are not meet to iudge of the scriptures. For he speaketh of such vnlearned, as are with al vnstable and vngodly, who receiue no more harme by those hard matters, that are handled in the scriptures, then by the most plaine & easiest pointes of all. For hee saith that they doe peruert the reste of the scriptures, to their owne destruction as wel as those. So that the daunger is in the man, and not in the scripture: vnlesse peraduenture you think, that throughout all the scripture there is great difficultie & hardenesse for any man to conceiue, a right iudgement thereof. Which opinion the whole Scriptures doe

directly

directly ſtand againſt, for thus do we reade
pron. 8. in the Prouerbs: All the wordes of my mouth are righteous, there is no frowardnes in thē, they are all plain to him that will vnderſtand, & ſtraight to them that would finde knowledge. And likewiſe in the 2. Chap. of the ſame boke it is
Prou. 2. written thus: If thou calleſt after knowledge, & crieſt for vnderſtanding, if thou ſeekeſt her as ſiluer, & ſearcheſt for her, as for treaſures, thē ſhalt thou vnderſtād the feare of the Lord, & finde the knowledge of God. And Paule affirmeth ſuch
2. Cor. 4. cleerenes to be in the goſpel, that he is not affeaid to ſay, if it be yet hid from them, the god of this worlde hath blinded their minds and cloſed vp their eyes: as if otherwiſe it were impoſſible for ſo great & cleere light as that is, not to ſhew it ſelf manifeſt & euident vnto them. To return againe vnto the place, you ſay ỹ Paul writeth many things hard to be vnderſtode, which is not ſo, for he ſpeaketh but of ſome things. The ſpeach of peruerting doth clere the matter it ſelf frō all ſuſpiciō, & doth charge peruerter only. The vnlearned alſo chalēged not ſimply in ỹ reſpect, but wᵗ addition of inſtability & vngodlines ioyned therunto, Which the vn-

learned (saith the Apostle) & vnstable do peruert: doth not foretel vs of danger to any other vnlerned, thē those who as they are vnlearned, so likewise are they vnstable & vngodly withal. Last of all the admonition that followeth perswading not to haue no dealing wt the scriptures, as matters that were so hard, as that they could not be vnderstode: but to take heede that they be not pluckt away by the error of the wicked & fal from their own stedfastnesse: declareth that the whole danger is in the persons, & not in the scriptures. And no maruel if the wicked peruert the scriptures frō their true meaning: for as no mā knoweth the things of a man, saue the spirit of man, wch is within him, euen so the things of God knoweth no man, but the spirit of God, which the vngodly are destitute off. But those ẏ are the childrē of God, as Paul witnesseth haue receiued spirit of God, wherby they knowe the things that are giuen thē of God. For the spirit searcheth all things, yea euen the deep things of God. An other thing ẏ maketh you think, that al mē are not meete to iudge of ẏ scriptures, is as you say, for that when certain would necessarily haue vrged circūcision, & Moses law vpon ẏ Gentiles, 1. Cor. 2. 12.

the Apostles

postles & elders meete togither to consider of this matter, so that you gather heereupon, it belongeth onely vnto the Church assembled together in a councell, to iudge of matters of faith and religion, and the rest alwaies bound without any question of the matter, to obey. It is a very slender argument to say, the church assembled together doth giue iudgement of matters of faith & religion that be in controuersie: & therefore the true members of that Church, are not meete to discerne of the scriptures, neither can truely discerne of those controuersies. You might as well say, that the man who hath seene with his eyes a theefe stealing, and hath taken him with the manner, cannot for all that truely discerne, whether it be theft and he a Theefe or no: because the Country meeteth afterwarde at the Assises, to try the matter. Paule and Barnabas knewe the trueth of the matter and disputed against them, that woulde necessarylie vrge Moses lawe: before the Apostles and Elders did meete about it. They were of the same iudgement before, that they were after, as it appeareth in the same chapter,

albeit

albeit they thought men would bee better satisfied, if the authoritie & sentence of the Churche were had therein, and therfore went they not as doubting of the trueth in them selues, but as perswading others of that whiche they knowe was trueth. I do maruayle that you dare saye that those men, who vrged Moses law, & saide to the Gentiles, Except ye be circūcised after the maner of Moses, yee cannot bee saued: had more Scriptures to alleage for them, then the Apostles and Elders had, because the new law was then vnwritten? What one place of Scripture can you bring, not only that the Gentiles, but that the Iewes them selues, to whom the law was geuen, coulde not haue beene saued: yf they had immediatly after Christe his ascention, lefte of Circumcision and the Ceremoniall lawe? The necessitie of the Ceremoniall lawe did not lye vppon the Iewes after Christe, the vsage of it for a time, was but for the weakenesse of some, & that ceremonies appointed of the Lorde, myght as (Augustine sayth) not without honour bee had vnto the graue.

You say also with like vntrueth of speach, that they as iudges without Scriptures, ordered this matter: when as it appeareth plainely in that same Chapter, that Saint Iames prooueth the callyng of the Gentiles, out of the Prophet Amos, and thereupon concludeth, that seeing they were turned vnto God without Moses law, they not obseruyng it, they were not nowe necessarily to be troubled with it. Makyng the Lorde his dealyng in shewyng mercy vppon them, and turning them vnto him, when as yet they were without it: as a sufficient reason to induce them, that they were not to bee troubled with it, and much lesse vnder payne of damnation too bee bounde to the obseruation thereof.

You require who were iudges of matters of faith and religion, the Scriptures, or men, from Adam to Moses, and so 800 yeeres after Christe his ascention. I doe aunsweare that men did iudge of matters of faith and religion, but not otherwyse then by the Scriptures: and as they were directed from them, as wee reade in the 17 of Deuteronomy: And thou shalt

come

come vnto the Prieſtes of the Leuites & vnto the iudge that ſhal be in thoſe daies, and aſke, and they ſhal ſhew thee the ſentence of iudgement, and thou ſhalt doe according to the thing that they of that place ſhal ſhew thee, according too the law which they ſhal teach thee. So that you may ſee they haue no abſolute authoritie, to enioyne any thing vnto the people which is not according to the lawe: in as muche as it is ſaide, according to the lawe which they ſhall teache thee, thou ſhalt do. Whiche thing yet is better explaned in Deuteronmy cap. 24. Take heede of the plague of leproſie, that you obſerue diligently, and doe according too all that the Prieſtes of the Leuites ſhall teache thee, take heede ye doe as I commaund them. The Prieſtes therefore may lay no more vppon the people then they had in commaundement from the Lorde. You maye well perceiue then that before Chriſt, men did iudge according too the Scripture, and as they were directed by it. You are greatly deceiued therfore imagining the ſcripture to be but a dead worde

vntil a man come & iudge of it: for it hath a certaine truth in it, from the which if any man shoulde swarue in iudgement, yet should it remaine true al ỳ notwithstãding: And if any should ioine in iudgement with the true meaning of it, yet should he adde nothing to the trueth thereof, which is the life of the worde. For the worde is the lyuing voyce, and that which giueth life and authoritie vnto the other, euen as it falleth out in ciuil matters, that the iudges in all courtes are led by the lawe, what to thinke and pronounce of the matter that is brought before them: and if they shal geue sentence contrary to law, it shal not excuse them that they were iudges: but contrariwise, beeyng charged that they haue dealt corruptly in any sentence, this shal cleare them, yf they can truely say that they haue doone nothyng but according to law, & that which the law will beare them in. You say that out of the Church, euery man is a lyar: in the Church, the spirite of god and not man iudgeth, who was promised to lead her into al trueth. The Apostle speaking to the church, saith that euery man is a liar, & therefore no man is to

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be beleued for this cause only, because he is of the church, for the true Church is known to be the true Church, because she speaketh not of her selfe but hath the woorde to testify of her. You remember what Chrysostome hath saide before: *Ex quo non legit hæc scripta, sed a seipso loquitur, manifestum est, quód non habet spiritum sanctum.* Chrisost. de sancto et adorando spiritu.

To your demaunde requiring the name of our Church, because al sectes say they be of the Church of Christ: I do answere, that their saying so without any further proofe, may not be preiudicial to vs herein who say no more then we are wel able to proue.

To your demaunde requiring what generall councels our Churche hath holden: I answere, that I would not refuse to satisfie your request herein, if eyther the church might not be a true Churche, and yet hold no general councels: or a false church were cleared if it should fall out by good proofe, that she had holden any generall councels. Augustin. in Iohhn. tract. 13. ✕

To your demaund what miracles haue ben wrought by her: I answer with Augustine, *Contra mirabiliarios cautũ me fecit Deus meus, dicendo in nouissimis diebus ex-* ✕

argent Pseudoprophetæ, facientes signa & portenta, ut inducant in errorem, si fieri possit, etiã electos. My God (saith Augustine) hath armed me against those miracle makers: when he saith that in the latter dayes, false Prophetes shall arise, doing signes & wonders, to deceiue if it were possible euen the very elect.

To your demaunde of what Churche this Churche of ours receiued the Scriptures, and what iust cause she had to depart from that Church, of whom she receiued the said Scriptures, and why he should not receiue as wel at her handes the vnderstanding of the said Scriptures, as the verie Scriptures themselues, & what more certainely she hath of the truth of the one, then of the other: I do answere, that she receiued the scriptures of your Churche, & the same cause to depart frõ you, that Mary; Elizabeth, Simeon, Ioseph, & Anna, with others had to depart from the Scribes and Pharisees, of whõ they receiued the scriptures, & yet leauing them imbraced Christ & his doctrine. And she had also the same cause that they had, why she shoulde not receiue the vnderstanding of the Scriptures

from

from them, of whom she receiued the scriptures thēselues. For they refused the expositions and glosses of the scribes & Pharisies, albeit they receiued the Scriptures from them. She had likewise greater certainty (euē as they had,) why she should be persuaded that you had corrupt the sence & meaning, rather then the worde and text itselfe, for they doubted not of the worde and text, that they receiued from the Pharisees and yet for all that reiected their expositions, as contrarie to the trueth of that text, which they had deliuered vnto them.

To your last demaūd requiring to know whether there was euer frō the beginning an external Priesthood, & whether that externall Priesthood had not alwayes an external sacrifice: I answer no, referring you for proofe hereof vnto the x. chap. of the Hebrues, wher it is thus written: Sacrifice & offering, burnt offerings, and sinne offeringes thou wouldest not haue: then saide he, loe I came to doe thy will O God; he taketh away the first, that hee may establish the seconde. By the which will we are sanctified, euen by the offering Heb. 10.

of the bodie of Iesus Christ ance made. For with one offering hath he consecrated for euer, them that are sanctified. Nowe where remission of these thinges is, there is no more offering for sinne. These be the wordes of the Apostle, Whereby you may playnely discerne, that the externall Sacrifice and offering from sinne, ceassed in our Sauiour Christe, as in him, who by that one oblation made once for all, did fully discharge the sinnes of his seruauntes.

for

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